JUNE 1805.

LXXV. *The Spirit of Diſcovery; or, the Conqueſt of the Ocean: a Poem, in five Books. To which are added, Smaller Sea Pieces and Epitaphs, and Ruben's Landſcape. By the Rev. Wm. Liſle Bowles.* 12mo. pp. 254. Price 9s. in Boards. Cadell and Davies, London. 1804.

OF the various ſpecies of works which are ſubmitted to our critical animadverſion, we open with moſt apprehenſion a neat pocket volume of poems. So numerous is the tribe of authors who miſtake folly for inſpiration, and the tagging of ſyllables for the compoſition of poetry, that we reckon it to be ten to one that, when duty ſummons us to the examination of books of the abovementioned deſcription, we are fated "with honeſt anguiſh" to read page after page of inſipidity and nonſenſe. Such being the caſe, with what pleaſure do we diſcover, amidſt the heaps of traſh which monthly iſſue from the preſs, the effuſions of a true poet like Mr. Bowles. We have already had occaſion to pay our tribute of applauſe to the merits of that gentleman, and we are now happy in being enabled even to add to our former commendations. In the preſent work his Muſe has taken a bolder and more extenſive flight than ſhe had before attempted. His ſubject is indeed a magnificent one. The ocean, is of itſelf, one of the ſublimeſt objects preſented to the human contemplation in the wide range of the works of God; and, in tracing the riſe and progreſs of the art of navigation, the mind is led to dwell upon ever-varying ſcenes of terror, of grandeur and of beauty, and to meditate upon events which are calculated to affect the heart with the moſt lively emotions. From the abundance of topics which muſt have crowded upon his fancy in arranging the plan of this poem, Mr. B. has made a moſt judicious ſelection; and he deſcants upon his exalted theme in language at once energetic and melodious, happily uniting in his verification the awful dignity of Milton's ſtyle with the gentler graces of that of Thomſon.

Taking a poet's advantage of an opinion maintained by Mr. Clarke in his Hiſtory of Navigation, that our knowledge of nautical affairs is derived from the building and management of the Ark of Noah, Mr. Bowles, after a ſpirited invocation, remounts to the period when that huge veſſel reſted on mount Ararat. We are aſſured that we ſhall highly gratify all readers who are ſenſible of the beauties of poetical compoſition, by quoting his deſcription of the ſubſiding of the deluge.

" All was one waſte of waves, that bury'd deep
Earth and its multitudes: the Ark alone,
High on the cloudy van of Ararat,
Reſted; for now the death-commiſſion'd ſtorm
Sinks ſilent, and the eye of day looks out
Dim through the haze, while ſhort ſucceſſive gleams
Flit o'er the face of deluge as it ſhrinks,
Or the tranſparent rain-drops, falling few,
Diſtinct and larger gliſten. So the Ark
Reſts upon Ararat; but nought around
Its inmates can behold, ſave o'er th' expanſe
Of boundleſs waters, the Sun's orient orb
Stretching the hull's long ſhadow, or the Moon
In ſilence, through the ſilver-cinctur'd clouds,
Sailing, as ſhe herſelf were loſt, and left
In Nature's lonelineſs!"

After contemplating the ſtate of the world immediately after the flood, as compared with its preſent condition, Mr. B returns to the ſituation of thoſe preſerved in the Ark, and deſcribes the beauties of a placid evening, which form a fine contraſt to the horrors which had ſo lately paſſed away. Whilſt Noah ſleeps in the midſt of univerſal tranquillity, his ſlumbers are diſturbed by the appearance of the Dæmon of Deſtruction, who prophecies that the art of navigation ſhall be productive of miſery and deſolation to the human race, and reveals to him, in a dream, the horrors which were deſtined to diſgrace the diſcovery of America, and the future atrocities of the ſlave trade. When the patriarch awakes he is comforted by an angel, who foretels the ultimate ſpread of Chriſtianity, which will be effected by the intercourſe between the remote regions of the globe, produced by the ſpirit of diſcovery.

" 'So Charity
'Shall ſmile on all the earth, and Nature's God
'Look down upon his works; and while far off
'The ſhrieking night-fiends fly, one voice ſhall riſe
'From ſhore to ſhore, from iſle to fartheſt iſle,

'Gl

'Glory to God on high, and on earth peace,
'Peace and good-will to men.'"

The ſecond book commences with a fervent wiſh that we could look back through the darkneſs of diſtant ages and clearly ſee the origin of nations, and diſtinctly learn the hiſtory of mankind. Guided through the dimneſs of traditional obſcurity by the light of the ſcriptures, the poet traces the deſcendants of Noah from Ethiopia to Egypt, where they make the firſt attempt at maritime diſcovery by embarking on the Red Sea. Paſſing the ſtraits of Babelmandel, the adventurers are driven by the monſoon to the coaſt of Malabar. The naval expeditions of Solomon are next commemorated; and after ſome reflections on the benefits derived from commerce, the poet hurries us from the Red to the Mediterranean ſea. Noticing the naval power of Tyre and Sidon, he purſues the early mariners to the coaſts of Italy and Spain, and thence to Britain, which now riſes in glory, whilſt Tyre lies proſtrate in the duſt. This leads to an eulogium on the author's native land, and a triumphal ſong on the victories achieved by her arms on that very ſhore "where maritime renown firſt aroſe."

Muſing on the fall of Tyre, Mr. Bowles opens his third book by the following ſerious reflections:

"My heart has ſigh'd in ſecret, when I thought
That the dark tide of time might one day cloſe,
England, o'er thee, as long ſince it has clos'd
On Egypt and on Tyre: that ages hence,
From the Pacific's billowy lonelineſs,
Whoſe tract thy daring ſearch reveal'd, ſome iſle
Might riſe in green-haired beauty eminent,
And like a goddeſs, glittering from the deep,
Hereafter ſway the ſceptre of domain
From pole to pole; and ſuch as now thou art,
Perhaps New Holland be. For who ſhall ſay
What the Omnipotent Eternal One,
That made the world, hath purpos'd? Thoughts like theſe,
Though viſionary, riſe; and ſometimes move
A moment's ſadneſs, when I think of thee,
My country, of thy greatneſs, and thy name,
Among the nations; and thy character,
(Though ſome few ſpots be upon thy flowing robe)
Of loveliеſt beauty: I have never paſs'd
Through thy green hamlets on a ſummer's morn,
Or heard thy ſweet bells ring, or ſaw the youths
And ſmiling maidens of the villagery
Gay in their Sunday tire, but I have ſaid,
With paſſing tenderneſs, "Live, happy land,

" Where the poor peasant feels, his shed though small,
" An independence and a pride, that fill
" His honest heart with joy—joy such as they
" Who crowd the mart of men may never feel."
Such, England, is thy boast: When I have heard
The roar of ocean bursting round thy rocks,
Or seen a thousand thronging masts aspire,
Far as the eye could reach, from every port
Of every nation, streaming with their flags
O'er the still mirror of the conscious Thames.
Yes, I have felt a proud emotion swell
That I was British-born; that I had liv'd
A witness of thy glory, my most lov'd
And honour'd country; and a silent pray'r
Would rise to Heav'n, that fame and peace, and love
And liberty, would walk thy vales, and sing
Their holy hymns; whilst thy brave arm repell'd
Hostility, e'en as thy guardian rocks
Repel the dash of ocean; which now calls
Me, ling'ring fondly on the river's side,
On to my destin'd voyage; by the shores
Of Asia, and the wreck of cities old,
Ere yet we burst into the wilder deep
With Gama; or the huge Atlantic waste
With bold Columbus stem; or view the bounds
Of field-ice, stretching to the Southern pole,
With thee, benevolent, but hapless Cook!"

The greater part of this book is appropriated to the displa
of the contrast between Cyrus and Alexander the Great; t
former of whom neglected, while the latter cultivated, nav
science, and immortalized the memory of his wisdom by th
building of Alexandria. At the commencement of the fif
book, Commerce is represented as standing on the Pharos
that port, and exulting in her triumph, which is still augmen
ed by the discovery of the mariner's compass, and the e
ploring of the coasts of Africa by the Portugueze. Certa
adventurers of that nation having been driven by adver
winds to Porto Santo, from that island they beheld hoverin
over the waters, in the distant horizon, a shadowy appearanc
which for some time inspired their breasts with all the terro
of superstitious awe. Being, however, at length encourage
by the exhortations of their captain, they steered their cour
towards it, and discovered that the cause of their apprehe
sions was a woody island, to which they gave the name
Madeira. This incident the poet has seized, and embellish
in the following animated passage:

" So

" Soon upon the deep
The brave ſhip rolls again.—Bojador's rocks
Ariſe at diſtance, frowning o'er the ſurf—
That boils for many a league without. Its courſe
The veſſel keeps; till lo the beauteous iſle,
That ſhielded late the ſuff'rers from the ſtorm,
Springs o'er the wave again. Here they refreſh
Their waſted ſtrength, and lift their vows to Heav'n.
But Heav'n denies their farther ſearch; for ah,
What fearful apparition, pall'd in clouds,
For ever ſits upon the weſtern wave,
Like night, and in its ſtrange portentous gloom
Wrapping the lonely waters, ſeems the bounds
Of Nature? Still it ſits, day after day,
The ſame myſterious viſion. Holy ſaints,
Is it the dread abyſs where all things ceaſe?
Or haply hid from mortal ſearch, thy iſle
Cipango, and that unapproached ſeat
Of peace, where reſt the Chriſtians whom the hate
Of Mooriſh pride purſu'd. Whate'er it be,
ZARCO, thy holy courage bids thee on,
To burſt the gloom, though dragons guard the ſhore,†
Or beings more than mortal pace the ſands.

The fav'ring gales invite; the bowſprit bears
Right onward to the fearful ſhade; more black
The cloudy ſpectre tow'rs; already fear
Shrinks at the view aghaſt and breathleſs. Hark!
'Twas more than the deep murmur of the ſurge
That ſtruck the ear; while through the lurid gloom
Gigantic phantoms ſeem to lift in air
Their miſty arms;—yet, yet—bear boldly on—
The miſt diſſolves,—ſeen through the parting haze,
Romantic rocks, like the depictur'd clouds,
Shine out; beneath a blooming wilderneſs
Of vary'd wood is ſpread, that ſcents the air;
Where fruits of " golden rind," thick interpos'd
And pendent, through the mantling umbrage gleam
Inviting: Cypreſs here, and ſtatelieſt pine,
Spire o'er the nether ſhades, as emulous
Of ſole diſtinction where all nature ſmiles.
Some trees, in ſunny glades alone, their head
And graceful ſtem uplifting, mark below

The

† I have called the three iſlands of Madeiras the Heſperides, who, in ancient mythology, are the three daughters of Atlas; as I conſider the orange-trees and myſterious ſhade, with the rocks diſcerned through it on a nearer approach, to be the beſt ſolution of the fable of the golden fruit, the dragon, and the three daughters of Atlas.

The turf with ſhadow, whilſt in rich feſtoons
The flow'ry lianes braid their boughs; meantime
Choirs of innumerous birds of livelieſt ſong
And radiant plumage, flitting through the ſhades,
With nimble glance are ſeen; they, unalarm'd,
Now near in airy circles ſing, then ſpeed
Their random flight back to their ſhelt'ring bow'rs,
Whoſe ſilence, broken only by their ſong,
From the foundation of this buſy world,
Perhaps had never echo'd to the voice,
Or heard the ſteps, of Man."

On exploring the iſland, however, the Portugueze adventurers find a tomb-ſtone, ſurmounted by a croſs. This is the grave of Anna d'Arfet and her lover, whoſe hiſtory conſtitutes the ſubject of an affecting epiſode. On the adventures of de Gama and Columbus, Mr. Bowles does not dwell as much as we could have wiſhed. What Camoens has done to immortalize the former, and what Mr. Southey may be expected to do in celebration of the latter of thoſe illuſtrious navigators, ſhould not have prevented him from devoting to their praiſe a proportionable ſection of his work. We mean not to inſtitute invidious compariſons, when we declare our opinion that this theme cannot be delegated to a bard of powers ſuperior to his own.

In the fifth and laſt book, Mr. B. deſcants on the evils incident to the proſecution of maritime diſcovery, particularly on the melancholy end of ſome great naval commanders, and the ſad cataſtrophe of ſeamen ſhipwrecked on deſart iſlands, and eſpecially on the dreary coaſt of Greenland. Following the progreſs of the gallant Cook to the narrow ſtrait which ſeparates America from Aſia, he is led back to the ark of Noah, and thus ſhews the probability of the ſcripture doctrine of the earth's being peopled from one family. The poem concludes with appropriate moral reflections.

To the Spirit of Diſcovery are ſubjoined ſmaller Sea Pieces, and the volume is further enriched by a new impreſſion of the poem on Rubens's landſcape, of which we have given an account in our Review for April 1804.

LXXVI. ΤΡΥΦΙΟΔΩΡΟΥ ΙΛΙΟΥ ΑΛΩΣΙΣ, &c. *A Thomâ Northmore.*

[*Concluded from page* 538.]

L. 327. Οἱ δ' ἵππον προπάροιθεν. We muſt be allowed to expreſs our diſſatisfaction at the manner in which theſe words are tranſlated: "*Illi vero ducebant ante ſe equum.*" If ſuch was the

the meaning the author wiſhed to convey, how could he have ſaid immediately afterwards, v. 330, εἶπεῖος δ' αὖτος ἵππος ? It is evident, therefore, from theſe words, that the machine was not moved onwards by a force applied behind it, and is ſtill more evident from l. 323. Πολλὴ δ' ἑλκόνλων ἐνοπὴ καὶ κόμπος ὁρώρει. Friſchlinus approaches nearer to the truth, "*Sed pergunt iſti.*" The words clearly mean, '*they dragged the horſe forward.*'

L. 337, 8. Ἀλλ' Ἥρη μεν ἔλυσεν ἐπὶ δρόμον αὖθις ὀδοῖο
Πρόσθεν ἀναστέλλουσα.

"Sic optime locum corruptum reſtituit A. olim ἔδυσεν ἐπὶδρομον ὁρμον. Pro ἔδυσεν MS. Reim. ἔδησεν. Pro μὲν malim μὶν, alioqui ſubandiendum eſt."

Mv may be very well underſtood: but we have ſome doubts as to the genuineneſs of πρόσθεν ἀναστέλλουσα. Mr. Northmore tranſlates the paſſage in a very extraordinary manner: "Verum Juno rurſus illum *in curſum viæ prius recluſum liberavit.*" Whatever meaning the words may bear, they cannot bear this. ἀναστέλλουσα refers to Ἥρη. To extract from the words the ſenſe which the preſent editor has given to them, we muſt read ἀναταλέντα. In his note on the word, he merely refers us to a quotation of Merrick's, which that critic made for the expreſs purpoſe of proving that ἀναστέλλω ſometimes ſignified to open, or to enlarge. ὁδοὺς ἐν δυσοδίαις ἀναστέλλονῖα εὐρείας. If the words are not corrupted, we muſt explain them to mean, that Juno again gave the machine power of proceeding (ἔλυσεν ἐπὶδρόμον αὖθις ὁδοῖο) by enlarging the entrance before it (πρόσθεν ἀναστέλλουσα).

L. 343. χνοόωσαν. Ita optime legit A. vulgo χνοέεσσαν. Hunc locum Wakefield ſolus recte eſt interpretatus. "Et quod hic χνοόωσαν (non χνοέεσσαν) de floribus. Lucretius ſimiliter dixit, v. 814.

Herba cubile
Præbebat, multa & molli lanugine abundans."

Mr. W.'s interpretation is certainly the right one, and he has a juſt claim to praiſe for his ſagacity. Thoſe who would wiſh to ſee the miſerably lame attempts of other critics to explain the paſſage, may conſult Merrick. But, after all, χνοόωσαν χαριν ομῶρου is a moſt quaint and affected way of expreſſing *flowers*. L. 349 we have ἀνεκνίσσωσε, from Cod. A. as Rhod. conjectured it ſhould be; ἀνεκνύζωσε is evidently untenable. L. 354, Mr. Northmore has edited ἐποχμεύουσιν ἀνήμονος. On what authority ἀνήμονος reſts we are not informed; Rhodom. and Friſch. propoſed it long ago. ἐπογμεύουσιν, which they alſo preferred, appears to us to be the genuine word. No authority is produced in ſupport of ὄχμος but that of Heſychius.

Mr. Northmore ſuſpects, likewiſe, that ἐπογ may be the true reading, though he has not ventured to adopt it.

L. 356. δὶ ἄστεος. A. alii πρὸ ἄστεος: this is an evident improvement, and we wonder that critics never before ſuſpected πρὸ. How could the horſe be *before* the city when it had already been introduced *within* it? Merrick's admirable conjecture δὲ Πριαμοιο, l. 258, is confirmed by Cod. A. and therefore adopted. But we are aſtoniſhed that Mr. Northmore has not appriſed the reader that the improvements which Bandinius *ſeems* to ſay he firſt introduced into the text, l. 360, are found in that of the Oxford editor. They had been propoſed, as our editor juſtly remarks, by Friſch. and others, among whom was the ſagacious Leopardus. L. 362, MS. A. has πολιδέρχελαι: Merrick propoſed πόλισσέλαι (vel πόλιναιέλαι), and his conjecture is not deſpicable. He alſo approved πάφθενος αἰδος, l. 368, as conjectured by Rhod. and Friſch.; it is received into the preſent edition on the authority of Cod. A.

L. 371. πλυγεῖσα.—"Ita rectiſſime A. olim τυπεῖσα. Merrickius edidit τυφθεῖσα ex lectionibus Friſchilini et Stephani, ſed ut credo ſine MSS. auctoritate." Πλυγεῖσα is juſtly preferred. But we cannot bring ourſelves to underſtand how a head which was crowned with ivy could be called γυμνὸν, naked. Mr. Northmore explains it by *ſine vittâ*. To us it appears much more natural to adopt, with Dauſeq. and Merrick, ἐπισκίαουσα for ἐπισίαουσα. We have no heſitation in adding, likewiſe, that θεόφθιλος, l. 374, is much more appropriate to the perſon of Caſſandra than νεόφθιλος, which the preſent and all other editors retain. For this reading we have the ſanction of Cod. A. Mr. Northmore has received τοιος, 382, and ασράπλοιλας in the next line, on the like authority, and very properly: the former had been already edited by Merrick. We are tempted to with that the ὑπὸ of Wakefield had alſo been ſubſtituted for ἐπὶ in this place. Mr. Northmore ſays,

"ἐπὶ corrigit Wakefield, et legit ὑπὸ ad Lucret. i. v. 477, ſed nullâ neceſſitate; ἐπὶ valet ὑπὸ in hoc loco."

To this aſſertion we cannot aſſent. We will not dogmatically ſay that ἐπὶ cannot be ſo applied: but we will affirm that ὑπὸ is better than it in this ſituation. How ἐπὶ came to be inſerted here may be eaſily explained: the tranſcriber had his eye on ἐπὶ, which ſtands exactly in the ſame place in the preceding line: the very repetition of the ſame prepoſition would have led us to ſuſpect its authenticity.

L. 387. τιλομένοισιν ἐπισχήσουσι. Ita legit A. vulgo τικτομένοισι νέφη χήσουσι. Of the common reading no ſenſe can be made: Canter Nov. Lect. l. 6.—21, propoſed ἔρεφη σχήσουσι.

From

From the ſame ſource (MS. A.) we draw ἀναλύνασα ζοήσει, l. 389: antient editions have ἀναλύνας ἀναζοήσει, errore manifeſto. Friſch. and Merrick ſaw the corruption and removed it. The reading which Toup offered, ἀναλύνασ' ἀζοήσει, although ingenious, is in our opinion inferior.

L. 391. πύργων. Sic exhibet Bandinius e lectione Cod. A. παρειῶν B. et *alii*. We were hence led to infer that all editors who preceded Band. had retained παρειῶν: but on enquiry we diſcovered that Merrick had given πύργων a place in his text, and that Friſch. had done ſo before him. Canter and Dauſequius had conjectured the ſame. We certainly could have wiſhed that Mr. Northmore had noticed theſe circumſtances: it is nothing more than an act of juſtice to the abilities of his predeceſſors. In l. 394, Cod. A. reads νύμφια, and our editor is inclined to think it right. In this we cannot agree with him, μυρία appears to us much better. The chaſm which appears in antient editions, l. 398, is thus ſupplied by Cod. A. κ. σ. π., και μῆτερ. Merrick gave σέ τε μῆτερ. L. 408, we derive from Cod. A. τοίαδέ μοι; and in the next line, πῶμον ὑφάνει, with great advantage to the ſenſe.

L. 410. Ἀλλ' ἠδη φράζεαθε, τάδε γνώσεσθε παθόντες,
Καὶ νεφέλην ἀπόθεαθε, φίλοι, βλαψίφρονος ἄτης.

"Hujus et ſequentis verſus lectionem ex Cod. A. totam deſumpſimus. Band." This is an admirable emendation, and gives one more proof of the abſolute neceſſity of collating old MSS. Common edit. have γνωσεῖε πανῖες (which learned men had attempted to correct without ſucceſs), and inſtead of φίλοι, κακὴν, l. 414, we find ποθὴ Δαναΐσι, which is unqueſtionably right. We are aſtoniſhed that critics never ſuſpected πυρὴ. It appears to us that τὴν δὲ πάλερ, l. 419, is an improvement; but we have very great doubts whether νέκυν, which Mr. Northmore and Bandinius have reſtored from Cod. A. is ſuperior, or even equal, to νέον, which all other editions and MSS. maintain. The paſſage retaining the old reading may be thus tranſlated: "Nec viduæ oculos ſuffundunt lacrymæ, quæ virum nuper maritum ſuum factum in prælia immiſit;" and thus it affords very good ſenſe.

L. 434. "Καὶ ἄχρεα σεῖο πόλῃι, καὶ ἄγρια μαργαίνουσα, Cod. A. lectio a vulgata valde diſtans.—*Band.* Quæ tamen mihi arridet," ſays Mr. Northmore. It is not eaſy to ſay which ought to be preferred; we ſuſpect that both may have been written at different times by Tryphodorus. Certainly the very ſingular manner in which Cod. A. differs from all other MSS. ſtrongly countenances us in conjecturing that the author ſent forth two diſtinct

distinct and varying copies of his poem. In l. 436 we obtain from Cod. A. θαλιάιτε μέλοιλαι, which is justly deemed superior to the common reading, φαλίαιτε μολπαίτε. L. 442, Mr. Northmore has edited, with Bandinius, ἔδλέπε δ' ἤδη; but whether it is supported by MSS. we are not informed: the copulative, however, seems to be necessary.

L. 443. μαινάμενον πῦρ. "Acute corrigit Coganus noster μαιόμενον. Sed vulgatam (sc. vocem) meâ sententiâ bene defendit Merrick ex Il. N. 673. Atque enim vero, mi Cogane! quid est differentiæ inter μαίνεσθαι et μάρνεσθαι? Nonne utrumque malum dispar quidem quantitate? Alterum, fortasse dicas mera est insania, alterum scelerata insania. *Insania crede mihi quam nunquam insanirent reges, si populi essent sani.*"

We have quoted this passage, that we may express our total disapprobation of the sentiments which *the latter part* of it *seems* to convey. Besides, politics and criticism have no alliance; we wish them to be kept entirely distinct from each other.

L. 450. "μεθημοσύνη τε κεχήνει. Ita optime A. vulgo nec sensu nec metro integer" *(integro?)* "μεθημοσύνη τε καὶμήνη." We had conjectured μειμήνει; and it afforded us the highest gratification to find that Leopardus had done the same, of whom it has been said, with equal elegance and truth, that 'his singleness of heart, suavity of manners, and uncommon perspicacity, made him appear to his cotemporaries like a lily raised by chance in a field of thorns.' A copy of the long-lost last ten books of this great man is said to repose unnoticed in the Bodleian library: let us hope, for the credit of the university, and benefit of the learned, that, if this be true, the time is not far distant when it will be given to the world. We know * that Dr. Rawlinson once possessed this treasure, and from his hands it might pass into the above-mentioned situation.

The emendation which the same sagacious critic proposed, l. 462, σε δίδωμι, is confirmed by Cod. A.; it also furnishes αὖδις ἀνέδραμεν in the subsequent line: this is certainly more appropriate to the character of a goddess than αὖτις ἀνέδραμεν, and as such has been received by Mr. Northmore. He has also rightly adopted ἐρέθουσα, l. 469, on the same authority. L. 472, for ἔέλμενα, as conjectured by Frisch. and Rhod. and approved by Merrick, he gives us ἔέργμενα; on what grounds he does not inform us. If it is not so read by MSS. we would retain ἔέλμενα as approaching nearer to ἔέλγμενα. ἀλεγείνοι, in the same line, is taken from Cod. A. and MS. Reim.

L. 473, ἔστεμὲν. "Ita optime Cod. A." This had been strangely corrupted into εἰπέμενας! Xylander, however, as Merrick

* See Merrick's Præf. ad Tryph.

Merrick well obſerves, ſeems to have found ἔτετε μὲν in his copy. ἐπλοίησεν, l. 475, as propoſed by Leopardus, is found in the ſame Cod. L. 478 gives another proof of the conſummate ability of that critic, whoſe change of καλέπαντο into καλέπαλτο is ſupported by all the MSS. L. 479, ἐπειγόμενον, alſo propoſed by the ſame ſcholar, and adopted by Merrick, has been found in Cod. A., which, together with B. has μάσσα in the next line. This is in conformity with Heyne's opinion.

L. 490. Μόνη φαινομένη. Sic optime Band. et Merrick. In the ſame line Mr. Northmore has edited from MS. τερεῖ φωνῇ. The old reading, however, may be ſupported. But αὐλὸς, l. 501, is unqueſtionably 'ab ipſiſſimâ poetæ manu.' We are ſurpriſed that critics did not ſtumble at ἀλλὸς. L. 503, πόλιν, as Merrick ſuppoſed it ought to be written, is read in Cod. A. as is alſo εἶλκε, l. 506.

L. 505. φόνον πνείουσαν, ſic Cod. A. vulg. φόνων. On this paſſage Mr. Northmore thus writes:

"Acuta eſt obſervatio Cogani noſtri, qui exiſtimat τὸ φόνου πνέειν ad cædem jam perpetratam ſpectare; φόνον πνέειν ad cædem perpetrandam; ſcil. infenſum proferre animum; ut Theoc. xxii. 82."

We are inclined to think this obſervation founded in truth, although we will not abſolutely pronounce that it is ſo. L. 518, we prefer with Mr. Northmore περίῤῥοχον as applied to the moon, and Merrick has done the ſame. But we are by no means ſatisfied that the old reading ἀφέλκεται is inferior to ἐφέλκεται, which our editor has adopted. Δηναίου, however, as applied to the Trojan war, appears to us as well as Mr. Northmore preferable to δειναίου.

L. 527. Ἀλλήλοις τ' ἐκέλευον ἐλαύνεμεν· αἳ δ' ἄρα νῆες
Ὠκείῃσι κραιπνῶν ἀνέμων, ταχυπέι θεῖ ῥιπῇ
Ἴλιον εἰσανάγοντο.

These lines are thus corrected from MSS.: common editions have ἐλαυνόμεναι in the firſt line; in the ſecond, ὠκυπόροις, which may be defended; and, in the laſt, εἰσανέπονθο, which word had exerciſed the ingenuity of critics to little purpoſe. L. 530, we have πέζοι vulg. νᾶῒλαι: this Rhod. and Friſchil. perceived to be falſe, and corrected it: their correction is now ſanctioned by MSS. In the ſubſequent line we get ἀειρομένῳ. vulg. ἐγειρόμενοι, which, though it may be explained, is inferior to the former.

L. 533. "Οἱ δ' ἕτεροι γλαφυρῆς ἀπὸ νασέος ἔῤῥεον ἵππου.

Hæc vera hujus loci lectio debetur Codici A. vulgo enim extat

Οἱ δ' ἕτεροι γλαφυροῖο διὰ ξυλοχοιο θυρόνδε.

Qui

Qui verſus huc retractus eſt a ſup. 198." The ſame Cod. has ἔνδοθι σίμβλου, as Dauſequius had ſagaciouſly conjectured. The whole of this ſimile is thus edited by Mr. Northmore:

——— ἀπὸ θρὶος οἷα μέλισσαι
Αἵτ' ἐπὶ οὖν ἔκαμον πολυχανδέος ἔνδοθι σίμβλε
Κηρὸν ὑφαίνουσαι μελιηδέα φωλάδι τέχνῃ
Ἐς νομὸν εὐγυάλοιο, καὶ ἀνθέσιν ἀμφιχυθεῖσαι
Νύγμασι πηκαίνουσι παφαιτείχονλας ὀδίτας.

He adds, "Pro εὐγυάλοιο Neander and Friſch. legendum velint αἰγιαλοιο. Rhodom. nimis forſan audacter reponit ἄίσσουσι. *Merrick.* Cur his eruditis tam diſplicuerit vox εὐγυάλον prorſus neſcio: eâdem enim analogiâ compoſita eſt ex εὖ et γύαλον, quâ mille aliæ voces."

We wiſh the learned editor had informed us how he reconciles the paſſage with the known laws of grammar. On what does ἐς νομὸν εὐγυάλοιο depend? Certainly not on ἀμφιχυθεῖσαι: and either a verb or participle ſeems neceſſary to complete the ſenſe. This Rhodom. ſaw, and attempted to ſupply it. But his conjecture recedes too far from the text of his author. We have alſo attempted the ſame, but we cannot boaſt of our ſucceſs. We once thought ἐόθορον ἐς γύαλον might be read. At another time ἐς νομὸν εὐθὺ ἀλῶνλο, ſtatim in pabula vagari ſolent, came into our thoughts. We have no doubt that a verb or participle lies concealed, which it may not be poſſible to reſtore without the aſſiſtance of MSS. Homer, from whom the ſimile ſeems to be borrowed, has βοτρυδὸν δὲ πέλονται.—Vide Il. B. 89.

A corruption of ſomewhat ſimilar nature occurs a few lines afterwards.

——— Τοι δ' ανδροφόνῳ κολοσυρῳ
Ἔνζονοι ἔνθα καὶ ἔνθα μεμηνότες σῖα λέονλες
Σώμασιν ἀρτιφάτοισιν γεφυρώσανλες ἀγυιάς.

Here a verb is evidently required. Wakefield, Mr. Northmore, and other critics, ſuppoſe that ἔνζονοι occupies its place. Wakefield propoſes ἔνθορον, Dauſequius ἔξεον, which had ſuggeſted itſelf to us alſo. Merrick is inclined to prefer ἔσσυτ'; but perhaps, after all, we may be allowed to read γεφυρώσανλο, which would remove all difficulty at once. L. 543. ἔτεινέλο is adopted into the text from Cod. A. vulg. ἐσείλο.

L. 547. ἀίουσαι. Exhibet. A. αἴσουσαι. We would read, therefore, with Wakefield ἀίσσουσαι. We take this occaſion to expreſs our opinion that Heyne's aſſertion, ad. Il. Φ.126, is more confident than true, when he ſays,

"In ἀίσσω prior (ſc. ſyllaba) eſt *ubique* producta; *neq. ullo modo in hoc et ſimilibus fieri poteſt*, quod Erneſti ſibi perſuaſerat fieri poſſe, *ut vocalis ante vocalem corripiatur.*"

If

If this be true, how will the learned Profeſſor reconcile the following line of Euripides with the known laws of metre?

Ἐκάβης ἄῖσσω σῶμ' ἐρημωσας ἔμον.

How will he reconcile the aſſertion that one vowel cannot be ſhortened before another in caſes of this ſort, with his own doctrine as delivered on Il. A. 488? Commenting on the words αὖταρ ὀμήνῃ, &c. he remarks,

"In Heſych. erat ὀμήνυε corr. Bent. Clarke pronuntiare jubet μήνι quia media eſt longa ut B. 769, at jam ſupra 422. vidimus μήνι Ἀχαιοῖσι: *Neceſſe eſt adeo vocalem longam ante aliam vocalem corripi poſſe.*"

L. 566. ἐπ' ἀκροπολῆος. Sic bene A. vulg. ἐς ἀκρόπολιν. MS. Reim ἀκροπόλοισ ιν. L. 573, κινῆο Dauſequius's conjecture is admitted into the text. But perhaps Tryphodorus might not have been accurately acquainted with the quantity of the ſecond ſyllable in κεκίνῆο: we do not think this impoſſible, conſidering the late æra at which he probably wrote. L. 578, ἐκαλεσσεν as Friſch. and Jamſt. had conjectured, is reſtored from Cod. A. and B. Did MSS. favour the alteration, we ſhould be inclined to embrace the elegant correction of Leopardus in the ſame line, ſc. Ξένον εἰνί' which Mr. N. has omitted to mention. L. 581, Wakefield's παπλαίνωντι is honoured by the preſent editor with a place in his text. We are only aſtoniſhed that τε ſhould have been tolerated by ſo many editors.

L. 582. "βεβαρηόλες. Ita optimè A." Common editions have βεβοληόλες which Merrick defends; but we think improperly. Homer, from whom the idea ſeems to be borrowed, has οἰνοβορείων. L. 585. ἐπαοχενίους ἀγραύλους, which Mr. N. has adopted from Cod. A. we entirely approve of. In the next line ἐξήρυγεν οἶνος is retained, but in our judgment it ſhould have been diſcarded. Rhodom. corrected it into ἐξήρυγον οἶνου; and he is countenanced in ſome meaſure by Cod. A. which has ἐξήροον οἶνον. Under theſe circumſtances, we ſhould not have heſitated about adopting it. Mr. N. confeſſes that he approves of it, but he has been leſs bold.

L. 592. Ὃιὸ ἔνδεν πολέμω τε, καὶ ἀχλύι κυμαίνοιλες
Ἀνδράσιν οἰχομένοισι.

Here again we are ſupplied with the correction of a paſſage *nine ranks deep* in conjecture, by the aſſiſtance of Cod. A. Steph. Port. and Merrick, for ἔνδεν read ἐν τῷ; and for ἀχλύι κυμ, have ἀχλύοειλι ἀέθλω. But this ſeems to have proceeded from mere arbitrary emendation, as Cod. B. and Reim read ἀχλὺι λαχόνλες ἀθλεῖοι. In the ſecond line Merrick and other editors have

have ὑπερχομένοις, which in this place is absolute nonsense. Port. alone seems to have guessed at the true reading οἴχ. The same Cod. A. presents us with σπερχομένοι as Frisch. Jamst. and Merrick had supposed it should be. In l. 599, we give our fullest assent to Mr. Northmore's proposed change of ἀπειθίας into ἀπειθέες. ἔχραισον ἀπειθέας βώμους we can make nothing of: but the idea of the Greeks polluting without remorse the altars of the gods is every way suitable to the subject.

L. 602. "Τεινάμενοι. Sic exhibet A. olim. Θεινόμενοι.

——— γῦια δ' ὕπερθε
χέρσῳ τεινάμενοι. Apoll. i. 1008."

Τεινάμενοι is certainly much better than the common reading. Merrick proposed κλινόμενοι. In the same line the present and all former editions have κατεκτείνοντο. But in Cod. A. καλεκλίνοντο seems to have been written by the original transcriber, and we greatly prefer it. The same Cod. gives us εἶχον l. 609, which is better, perhaps, than ἕλκον, though this is not despicable. ἐρύοντες, which it restores, l. 612, is necessary, and had been proposed by Steph. and Merrick. Consistency seems also to demand αἰρύοντο in the line immediately preceding. How can dogs be represented, with any propriety, as bewailing their masters, of whom it is said at the same moment, that

Νήλεες οὐδ' ἀλέγιζον ἑοὺς ἐρύοντες ἄνακτας?

L. 625. "Θῆρας δειμαλέους ἐλάων. Ita edidit et hanc notulam adjecit Bandinius. 'Hunc locum paucis mutatis ita restituimus ex Cod. A.' Utinam nobis dixisset eruditus quæ fuere pauca mutata."

We wish so too. Indeed we cannot too strongly reprobate this slovenly way of using MSS. Surely it could not have given the Italian editor much trouble to have told us how the passage stood in Cod. A. Mr. N. conjectures that we should read Δειμαλέους ἅτε θῆρας ἔλων, with which we own ourselves to be pleased. We are likewise of opinion with our editor that καὶα, l. 627, should be changed into καὶ as a copulative is wanted. ὑποτίξαντα l. 626, is taken from Bandinius; but he does not tell us whether he found it in any manuscript. It was proposed long ago by Rhodom. and Leopardus.

L. 634. "οἶκλον sic recte edidit. Band. ex Cod. A. vulgo perperam οἶτον. Leopardus qui hunc locum ita legendum conjecerat, *non male* interpretatur 'repudians (sc. a se) misericordiam patris Achillis erga Priamum." *Non male!* Leopardus's explanation is the only just one that can be given. The following passage, on which the learning of the first scholars had been

been employed without effect, is at length thus restored from MSS.

—— οὐδὲ λιτάων
Ἔκλυεν οὐ πηλῆος ὀρώμενος ἤλικα χάλκην
Ἡιδέαθ' ἧς ὕπο θυμὸν ἀπέκλασεν, ἠδὲ γέροντος
Καίπερ ἐὼν βαρύμηνις, ἐφείσαλο τοπρὶν Ἀχιλλεός.

The last line but one is thus miserably corrupted in all other editions ἠδέσθη, καὶ θυμὸν ἀπήλασε, οὐδὲ γέροντος, or τοῦδε γ. Leopardus corrected ἀπήλασε into ἀπέκλασεν, but in other respects his attempts were unfortunate. L. 641 we prefer ἔσπεσθαι, with Cod. A. and it does not seem to displease Mr. N. ἀλαθέος also is in our judgment the true reading, and is supported by the same authority. We would translate injuriæ vel superbiæ haud immemor. Mr. N. and all editors retain ἀληθέος. Leopardus's conjecture ἔλος l. 645, is confirmed by Cod. A. otherwise we should have preferred Merrick's μένος.

L. 649. Ἤδὲ βίην ἀνένευσε, καὶ ἢ τοπρόσθει ἀρηγὼν
Αὖθ' ἑνὸς Ἀργείοισιν ἐχώσαλο πᾶσιν Ἀθήνη.

We cannot persuade ourselves that these lines were thus originally written. The Cod. A. reads them differently, and we think more correctly, thus:

Ἤδὲ βίην ἀνένευσε θεὴ τοπρόσθεν ἀρηγὼν
Αὖθ' ἑνὸς Ἀργείοιο δ' ἐχώσαλο. κ. τ. λ.

The only alteration we would make is Ἀργείοισι· δ'. The reason which induced Mr. B. to reject these lines in favour of the common reading, is the occurrence of θεῆς in the line before. But the repetition of the same word does not seem to have been studiously avoided by Tryphodorus, as may be seen from the following instance:

Δειλὴ Λαοδίκη, σὶ δὲ παῖρίδος ἐγγύθι, Γαίης
Γᾶια περιῤῥύξασα κεχηνόλι δέξαλο κόλπῳ
Οὐδέ σε Θησείδης Ἀκάμας οὐδ' ἄλλος Ἀχαιῶν
Ἤγαγε λιθίδην· ἔθανες δ' ἅμα παῖρίδι Γαίῃ.

In l. 670, we entirely approve of ἀλλ' οἱ which Merrick first proposed, and we think Mr. N. fully justified in adopting it. νηῶτ', l. 677, which the same writer thought requisite, we think to be so too. We are astonished he did not adopt ἄλλα τε πάντα, l. 688, which he found in MS. Reim. Mr. N. has justly done so, and he is countenanced by Cod. A. which also reads ἀνάγοντο, as Merrick conjectured it should be, in the concluding line of the poem.

We have been carried to so great a length in our examination of this publication, by the very unexpected stores which the Medecean MSS. have opened to us, that we had intended here

here to take our leave. But we are induced to make a remark or two more, in conſequence of an opinion which Mr. Northmore has expreſſed in his preface.

"Verſionem dedi," ſays he, "inter alias cauſas quod etiam *ipſis eruditis* uſus aliquando veniat verſionem conſulere; vel cum otium non ſit auctorem revolvere, vel ſi ingenii fingendi et ornandi materiam deſiderant."

Surely reaſons more weak and futile never were advanced. What, a tranſlation uſeful to a man of learning, becauſe he may find leiſure to conſult that, when he could find none to conſult the original! It carries abſurdity in its face. How can it poſſibly require more time to peruſe five lines of Greek, than five lines of Latin, ſuppoſing a man equally ſkilled in both? How then can a tranſlation be uſeful, as furniſhing materials for poliſhing the mind, when the original can be conſulted for that purpoſe with equal eaſe? Beſides, what man ever thought of looking into a literal Latin tranſlation (and of ſuch we are ſpeaking), for matter with which to adorn his mind, knowing, as he muſt do, that all the beauty, elegance, and ſpirit of the writer is invariably loſt, and often much of his meaning? He might as well ſeek for loveline's in the lineaments of an Egyptian mummy. To the learned, then, a tranſlation can be of no ſervice. If an editor performs his duty, he will explain what is difficult in his author, if he can do ſo. But if he omits to do it from negligence or inability, it will be of little uſe to turn to the tranſlation. To a learner, a verſion is peculiarly injurious. It draws his attention from the original, and prevents him from truſting to his own ſagacity and exertion. He is always leaning upon crutches, inſtead of uſing his feet.

The edition of Tryphodorus, which we have been examining, is certainly an honourable teſtimony to the induſtry and acquirements of Mr. Northmore. We could have wiſhed occaſionally that he had been more particular in pointing out the conjectures of learned men, which have been confirmed by MSS. and we have frequently ſupplied this deficiency. But this is of ſecondary importance. We ſhall be happy to meet him again in the walks of claſſical literature, and we hope that he will turn his thoughts to a work of more intrinſic value. If we might be allowed the liberty, we would mention Heſiod as deſerving of his notice. A careful collation of MSS. and a judicious application of the digamma, would be of ſingular benefit to this very antient, but very much corrupted author.

As to the mechanical part of the book, which we now cloſe, we have only to ſay it is correctly printed, though we have noticed here and there the omiſſion of the accentual marks.

ART. LXXVII. *Mes Souvenirs de Vingt Ans de Séjour a Berlin.—Par Dieudonné Thiébault.*

Recollections of Twenty Years Abode in Berlin. By Deodatus Thiébault.

[*Concluded from page* 529.]

THE fourth volume of this intereſting publication contains an account of the civil and military government of Frederic, with an abundance of anecdotes of the chief perſons employed by him in theſe two departments. Frederic had an almoſt inſurmountable repugnance to ſign a ſentence of death: this could not have proceeded from any great value which he attached to human exiſtence; no one having ſacrificed ſo much of it as he has done at the ſhrine of ambition: it muſt have been that he thought every life loſt, which was not ſpent in the promotion of his views of aggrandiſement.

In the civil as well as military government of Pruſſia, Frederic introduced improvements almoſt amounting to a total change. Mr. Formey has publiſhed in French, under the title of the Code of Frederic, the principal alterations which he introduced into the civil department. M. M. Coccéi, de Jarriges, and de Cramer, rendered the king eſſential ſervice in this part of his government. The art of great men, and in which Frederic excelled, is to ſurround themſelves with men well verſed in the various branches of human culture, and to make the greateſt poſſible quantity of talent concur in the formation and execution of their plans. After Frederic had once made laws, he ſet his ſubjects the beſt example of obedience, by obeying them himſelf. For inſtance, where he had built his new palace of Sans Souci, at about a league diſtance from the old one, he formed the plan of connecting the two by a vaſt and beautiful walk. There happened to be a mill, ſituated in that part of the interval moſt favourable for the execution of this plan: the king wiſhed to buy it, and offered a price much beyond its value. The miller would not ſell his mill; he had inherited it from a line of anceſtors, he wiſhed it to deſcend to his poſterity, and he deſired to leave them no greater fortune than he himſelf had received. In the courſe of one of his walks, the king wiſhed to ſpeak to him in perſon. A little irritated at the miller's obſtinacy, he ſaid to him, "But are you not aware that I am maſter, and that I can take by force what you refuſe to part with for more than its value?" "Oh!" replied the miller, very calmly, "I have no fear on that ſcore; we

have very good judges at Berlin." The king was ſtruck and pleaſed with this, and ſuffered the mill to remain as it was.

Notwithſtanding the penetration and ability of Frederic, he was occaſionally impoſed upon by his miniſters: more than one inſtance is recorded in this work of the cruel misfortunes which, with the beſt poſſible intentions on his part, he inflicted on meritorious individuals. The fate of M. Clement and his whole family is one of them.

" Ce M. Clément avoit fait long-temps le commerce aux Echelles du Levant, et en étoit revenu à Aix-la-Chapelle, ſon pays, avec une aſſez belle fortune. Par malheur, il conçut et communiqua à Frédéric un beau projet de commerce maritime pour les États pruſſiens; projet que Frédéric adopta, et pour lequel il accorda à Clément toutes les conditions que ce dernier avoit demandées. Ces conditions étoient que Clément ſeroit directeur et préſident d'adminiſtration de la compagnie du commerce maritime; qu'il y joindroit une maiſon de banque, laquelle établiroit des maiſons affiliées à Péterſbourg et ailleurs; que pour faciliter et aſſurer ſes opérations, il auroit la direction de la monnoie; que, du reſte, il placeroit toute ſa fortune dans cette grande affaire, et auroit d'amples appointemens qui étoient fixés dans ſon traité. Je me ſers du mot *traité*, parce qu'en effet, l'accord fut approuvé par le miniſtère, ſigné par le roi, contre-ſigné par les ſecrétaires du cabinet, et légaliſé par le miniſtre des affaires étrangères. Clément vint et apporta ſa fortune: la compagnie fut formée: le commerce qui en étoit l'objet ſe fit; une maiſon affiliée fut montée à Pétersbourg. Cependant M. de Hagen refuſoit de lui céder la monnoie: bientôt même ce miniſtre, manquant aux promeſſes les plus poſitives, refuſa des traites tirées par la maiſon de Péterſbourg; après quoi, il vint à bout de perſuader au roi que c'étoit M. Clément, qui ſeul étoit cauſe du diſcrédit où cette dernière maiſon étoit tombée. Il repréſenta ce même M. Clément comme un homme ſans capacité et ſans eſprit d'ordre. Il le fit arrêter et conduire en priſon, où il le laiſſa manquer de tout. La femme et les enfans n'eurent pas même de quoi ſubſiſter, quoiqu'on retînt tous les biens de la famille, et juſqu'aux joyaux des uns et des autres. L'infortune de M. Clément fut complète: ſes jambes enflèrent et s'ouvrirent. L'honnête docteur Fritz, qui n'avoit pas été ſon médecin, en prit ſoin par humanité, et lui fournit toutes les drogues néceſſaires. Mais il y avoit dans la même chambre un autre priſonnier françois, fabricant et aſſocié à la fabrique de Mancheſtre des Laurent d'Amiens, lequel, à moitié fou, avoit des pigeons dont l'odeur et la malpropreté nuiſoient infiniment au malade, et qui refuſa à tous les titres imaginables de s'en défaire. Vers ce même temps, M. de Hagen fut lui-même vivement attaqué de la poitrine: il ſe regarda bientôt comme déſeſpéré; et ce fut dans cet état qu'il écrivit à Clément une longue lettre dans laquelle, après avoir reconnu et confeſſé tous ſes torts, il proteſtoit que, prêt à paroître devant Dieu, il ne ſongeoit qu'à les réparer; mais que pour cela, il avoit beſoin du

traité paſſé entre lui et le roi, et qu'il lui demandoit de le lui confier, jurant de ne s'en ſervir que pour l'obliger. Clément eut la foibleſſe de s'en déſaiſir, lui qui avoit eu juſques-là l'attention de le ſouſtraire à toutes les recherches. Dès que M. de Hagen eut cette pièce ſi importante, il l'envoya au roi, dit-on, en lui marquant qu'il avoit la conſolation, avant de mourir, de donner à ſa majeſté une nouvelle preuve de ſon zèle, en lui remettant le titre que l'on avoit ſi malheureuſement accordé à un fripon, qui ſans lui n'auroit pas manqué de faire un grand mal à l'Etat; et que du moins on pouvoit à l'avenir abandonner ſans aucun riſque, cet homme au ſort qu'il avoit ſi bien mérité d'éprouver. C'eſt par ce trait, digne de tous les ſupplices de l'enfer, et qu'on peut regarder comme ſublime dans l'hiſtoire des hypocrites, que M. de Hagen termina ſa carrière. Il mourut le lendemain, ſi je ne me trompe, et le pauvre Clément peu après." (IV. p. 86.)

We now come to thoſe inſtruments by which Frederic was enabled to accompliſh his vaſt plans of ambition. The treaſure amaſſed by his father's œconomy enabled him to raiſe an army, which, by the ſagacious regulations he introduced into its conſtitution, he elevated to the firſt rank among the armies of Europe. But it muſt be confeſſed that this monarch was not very nice in the means he employed for recruiting his army. No tall and well-proportioned man, not only of his own dominions, but of the neighbouring countries, was ſafe from the clutches of his recruiting emiſſaries. Not even ſtrangers of a certain rank, who were travelling through Pruſſia, were always ſafe: there is an inſtance given of a young French Officer who was forcibly inliſted as a private ſoldier in the Pruſſian army, and compelled to remain there for years, and to ſuffer all the ſeverity of its diſcipline. He could never, after his releaſe, ſpeak without ſhuddering of the coups de canne, which even the ſerjeants and corporals are allowed to inflict on the ſoldiers under their care. To the unuſually large number of theſe non-commiſſioned officers, all made reſponſible for the conduct of their ſections and ſubdiviſions, all armed with canes, and ready to inflict inſtant puniſhment on the ſmalleſt delinquency, is to be attributed the extraordinary diſcipline of the Pruſſian troops.

Frederic was perfectly aware of the cruelty practiſed in his army. At a review of ſixty thouſand men, which he made juſt before his irruption into Sileſia, he aſked the old Prince of Anhalt, what he moſt admired in this ſtriking ſpectacle. "Sir, I admire the fine appearance of the men, the order and celerity of their movements, the perfection of their evolutions." "As for me," replied the king, "this is not what aſtoniſhes me: with money, care, and time, all of this is eaſily attainable: what I find the moſt wonderful, my dear couſin, is, that you

and I ſhould be in ſafety in the midſt of ſixty thouſand men, who are all of them your and my irreconcileable enemies. There is not one of them who is not ſtronger and better armed than we are, and yet they tremble before us. Such is the wonderful effect of order, of ſubordination, and of an inceſſantly vigilant diſcipline!"

The following anecdote ſhews the wonderful command that Frederic had over himſelf:

"Lorſqu'il eut perdu la bataille de Collin, il partit au galop avec quelques généraux, pour aller lever le blocus de Prague, avant que le prince Charles fût informé de ce funeſte événement. Après avoir long-temps couru, ils arrivèrent à un village à l'entrée duquel ils rencontrèrent une femme qui avoit un panier de ceriſes. Le roi acheta le panier, et dit à ſes compagnons: 'Meſſieurs, nos chevaux ont beſoin de repos: nous pouvons nous-mêmes perdre une heure ou deux ſans riſque, vu l'avance que nous avons gagnée: arrêtons-nous ici.' Ils entrèrent dans une grange, et tandis que l'on ſoignoit leurs chevaux, ils ſe firent donner de la paille, pour leur ſervir de ſiége, ils ſe placèrent tous à l'entour du panier qu'ils eurent bientôt vidé; après quoi Frédéric leur dit: 'Qui de vous a le moins beſoin de dormir?' Il étoit naturel que le baron de Pirch, ſon page, s'offrît le premier. 'Eh bien, lui dit le roi, regardez à votre montre l'heure qu'il eſt. Veillez, et au bout d'une heure, éveillez-nous, et que tout ſoit prêt pour partir.' Après ces mots, ce roi ſe couche ſur la paille, en diſant: 'Allons, paix, et que l'on dorme.' Et lui-même en moins d'une minute eſt profondément endormi! A quel dégré cet homme rare devoit-il être devenu maître de lui-même, pour s'endormir ainſi à volonté et dans la minute, malgré les cruelles agitations et inquiétudes qu'il devoit éprouver après une bataille perdue, et ayant un camp à ſauver!" (IV. p. 262.)

The fifth volume is dedicated to the literary and ſcientific purſuits of Frederic. In it we have a detailed account of the Academy of Sciences, which he reſcued from the oblivion into which his father's neglect had ſuffered it to fall; and of a ſchool which he founded for the inſtruction of his young nobility. A very elaborate plan was drawn up by the monarch himſelf for its organization, and rules appointed for the conduct both of the profeſſors and of the pupils of this civil and military ſchool. The concluding part of the volume is occupied by anecdotes of Frederic's literary friends, of whom Voltaire forms a very conſiderable and intereſting article.

In the hiſtory of the academy, we learn that the chemical world experienced a very great loſs in conſequence of a diſpute between Pott and Marggraf; both of them were members of the academy, and both were ambitious of filling the place of director of the phyſical department. Marggraf ſucceeded, and Pott, indignant that his pupil ſhould be preferred to

to him, quitted the academy in diſguſt. Not content with this manifeſtation of his diſpleaſure, he burnt all his manuſcripts, leſt the academy ſhould obtain poſſeſſion of them after his death. Among them was a precious work, the reſult of thirty years ſtudy, which contained a review of all the works which had ever appeared on the ſubject of chemiſtry: he had arranged them all in chronological order, and had extracted from them every diſcovery and improvement, ſo that he had condenſed within a ſmall compaſs all the important inſtruction contained in ſeveral thouſand volumes. He never was reconciled to the academy, and did nothing during the reſt of his life, but walk up and down a public walk, every morning and evening, in a little round wig and old red cloak.

M. Touſſaint was another member of the academy; he died during our author's ſtay at Berlin, and we cannot refrain from laying before our readers the very edifying account of his death:

" La veille de ſa mort, ſon fils vint de ſa part, nous prier, ma femme et moi, de vouloir bien nous trouver le lendemain à dix heures du matin chez lui, pour y aſſiſter comme témoins, à une cérémonie religieuſe qui y auroit lieu. Le lendemain, nous trouvâmes chez lui le curé catholique: nous les laiſſâmes ſeuls durant quelques minutes; après quoi nous rentrâmes ainſi que ſa femme et ſes enfans: nous nous mîmes tous à genoux; et le curé ſe diſpoſa à lui donner la communion. En ce moment, M. Touſſaint ayant fait relever ſes couſſins, de manière à être presqu'aſſis dans ſon lit, pria M. le curé d'attendre un moment, et dit à ſon fils, alors âgé de quinze à ſeize ans, d'approcher, et de ce placer ſous ſes yeux. ' Mon fils, lui dit-il enſuite, écoutez bien, et retenez ce que je vais vous dire. Je vais paroître devant Dieu, et lui rendre compte de toute ma vie: Je l'ai beaucoup offenſé, et j'ai grand beſoin d'en obtenir miſéricorde. Pour cela, mon fils, eſt-ce aſſez de mon repentir et de ma confiance? Ah, ſans doute, ce ſeroit aſſez, tant la bonté de Dieu eſt infinie, ſi je n'avois à me reprocher que mes propre foibleſſes et mes fautes! Mais ſi j'ai ſcandaliſé, mais ſi j'ai offenſé d'autres perſonnes, ne faut-il pas encore que ces perſonnes intercèdent en quelque ſorte pour moi auprès de Dieu, en me pardonnant elles-mêmes? Eh bien, je compte encore ſur cet acte de charité de la part de ceux qui peuvent avoir à ſe plaindre de moi! J'ai eu des torts envers votre mère; et ſa piété qui m'eſt connue, me répond qu'elle me les pardonne, comme je l'en ſupplie: je ſuis coupable de bien des négligences envers vos ſœurs; ſecond article ſur lequel j'aurois des regrets déſeſpérans, ſi je ne conſidérois qu'à leur âge les impreſſions ſont encore foibles, et que votre mère ſaura et voudra réparer le mal, par l'éducation ſolide et chrétienne qu'elle leur donnera. Il n'y a donc que vous, mon fils, qui, au moment où j'expire, ſoyez pour moi le ſujet des plus affreuſes inquiétudes: je vous ai ſcandaliſé par ma conduite trop peu religieuſe, et par mes

maximes beaucoup trop mondaines: me le pardonnerez-vous? Ferez-vous ce qu'il faut pour que Dieu me le pardonne? Arriverez-vous de vous-même à d'autres principes que ceux que je vous ai donnés? Par malheur, vous atteignez un âge où l'on eſt trop enclin à oublier les leçons les plus ſages: puis-je me flatter que vous n'oublierez que celles qu'il eſt ſi déſolant pour moi de vous avoir données? Ecoutez bien, mon fils, les vérités tardives que je vous déclare en ce moment. J'atteſte le Dieu que je vais recevoir, et devant qui je vais paroître, que ſi j'ai paru peu chrétien dans mes actions, dans mes diſcours et dans mes écrits, ce n'a jamais été par conviction; que ce n'a été que par reſpect humain, par vanité, et pour plaire à telles ou telles perſonnes. Si donc vous avez quelque confiance en votre père, ne vous en ſervez que pour rendre plus reſpectable à vos yeux, tout ce que je vous dis aujourd'hui. Puiſſiez-vous graver dans votre ame, et vous rappeler toujours plus vivement, cette dernière ſcène de la vie de votre père! Mettez-vous à genoux, mon fils; joignez vos prières à celles des perſonnes qui m'entendent, et qui vous voient; promettez à Dieu que vous profiterez de mes dernières leçons; et conjurez-le de me pardonner!" (V. p. 80.)

M. Bitaubé, another academician, returned to France, and narrowly eſcaped periſhing during the tyranny of Robeſpierre, owing to the following circumſtance. He had a party dining with him, and one of the gueſts ſaid that Robeſpierre was a monſter: a young lady, entirely devoted to the tyrant, roſe from the table, and left the room notwithſtanding every entreaty: in the middle of the following night M. Bitaubé and his wife were arreſted, and were only releaſed from priſon at the fall of Robeſpierre.

We give the following as an inſtance of the credulity of Atheiſts:

"'Savez-vous que votre abbé Pernety ne me paroît guères bon chretien?' me dit un ſoir en riant M. Hainchelin. 'Eſt-ce chez lui apathie de caractère, ou ſyſtème raiſonné? Et d'abord, croit-il en Dieu?—Non, répondis-je; il eſt trop crédule pour cela.—Voilà une épigramme que je n'entends pas?—En voici l'explication: l'abbé croit tout ce qu'on lui dit, et tout ce qu'il lit: or, pour une fois que la ſociété ou ſes livres favoris lui préſentent une preuve de l'exiſtence de Dieu, il lui arrive cent ou mille fois d'y trouver des raiſonnemens ou ſophiſmes tout contraires: donc lui qui croit tout, a eu cent ou mille quarts-d'heure où il ne croyoit pas en Dieu, pour un ſeul où il y croyoit; et ſi vous calculez enſuite ſur ce fond, la formation de nos habitudes, vous verrez qu'aujourd'hui j'ai raiſon de préſumer qu'il n'y croit plus du tout.'"

Il eſt vrai que ce ſavant croyoit à toutes les réveries des temps paſſés; il croyoit à la pierre philoſophale, à la cabale, aux revenans, aux Patagons, aux ſortilèges et enchantemens, aux races de géans, etc. Et à quoi ne croyoit-il pas?" (V. p. 93.)

Our

Our limits prevent us from entering into a detail of the regulations of Frederic's civil and military ſchool. Of the degree of attention paid to the morals of the pupils, ſome idea may be formed, from the character of the ſecond governor, M. Du Luc des Maiſons. This gentleman was originally father-guardian of a convent of Capuchins, in Savoy, his native country. Having debauched a married woman, he fled with her to Bâſle, where he renounced his religion, and married the adultreſs.

Among all his literary friends, whom Frederic *en bon vampire pompait et epuiſait*, he was moſt attached to Jordan. His attachment to him was uninterrupted, and reflects great credit on the monarch, as the frankneſs of Jordan ſcrupled not to oppoſe itſelf to his moſt favourite opinions. At one of the ſuppers of Sans Souci, the Chriſtian religion was made the ſubject of diſcuſſion, the maſter and the gueſts vying with each other in ridiculing and reviling it. Jordan alone was ſilent, till he was repeatedly preſſed by the king to deliver his ſentiments. "Sire!" ſaid he, "all that has been this evening alleged againſt religion excites my pity and contempt: it is a ſubject which all of you know but very ſuperficially. You have perverted ſeveral facts, and there is not one of your arguments which has not been refuted a thouſand times."

The king's behaviour on Jordan's death evinces no ſmall ſhare of ſenſibility.

"Jordan n'avoit pas la poitrine bien forte; et l'on peut croire que ſon genre de vie auprès de Frédéric ne ſervit qu'à l'affoiblir encore. Il eut plus eſſentiellement à s'en plaindre en 1746; bientôt il ne lui fut plus poſſible de ſortir: malgré tous les ſecours de l'art, il ne fit plus qu'empirer; et enfin, il mourut en 1747, après environ un an de langueur, de dépériſſement et de ſouffrance. Durant toute cette année, Frédéric ne manqua jamais un jour, autant du moins qu'il put être à Berlin, de venir ſeul, même ſans page ou domeſtique, paſſer une bonne heure auprès de ſon ami, logé de l'autre côté de la place du château. La première fois qu'il y vint, il dit aux frères, ſœurs, enfans, ou autres parens qui ſe trouvoient auprès du malade: 'Je vous prie de me laiſſer ſeul avec lui: mais n'en ayez aucune inquiétude; je le ſoignerai et le ſervirai autant qu'il pourra en avoir beſoin: ce ſera comme ſi vous l'aſſiſtiez vous-mêmes.' Depuis ce moment, et dans la ſuite, on ne manquoit pas de ſe retirer quand on le voyoit venir. Je ne connois aucun trait ſemblable dans l'hiſtoire des rois.

"La dernière fois que Frédéric vint voir Jordan, il ne put pas douter que cet ami ne fût près de ſa fin. Celui-ci le ſentoit lui-même; et ce fut ſur cette idée, qu'il ſe détermina à faire en quelque ſorte ſes adieux à ſa majeſté, et à lui témoigner combien étoit vive

et profonde la reconnoiſſance qu'il emportoit dans l'autre monde, pour toutes les bontés qu'il en avoit reçues.

" ' Je vois bien, répondit Frédéric, que vous êtes dans une criſe violente: elle peut cependant ſe terminer heureuſement, et j'eſpère encore que demain vous ſerez mieux. Comme toutefois les événemens ne ſont pas toujours conformes à nos vœux, je ne différerai pas davantage à vous dire une choſe qui me fait une véritable peine. Vous avez été mon plus ſincère ami; et je n'ai rien fait pour vous: jamais vous ne m'avez rien demandé! Dites-moi donc pour ma propre conſolation, ce que je pourrois faire qui vous fût agréable, ſoit par rapport à vos enfans, ou ſous quelqu'autre rapport que ce ſoit.—Sire, je n'ai pour enfans que deux filles encore bien jeunes; et je n'ai guères à leur laiſſer que mon mobilier et ma bibliothèque: mais je ne vous demande rien pour elles, parce que je ſuis ſûr qu'elles ne manqueront de rien. J'ai des parens qui, s'ils n'ont pas une grande fortune, ſont pourtant dans l'aiſance qui convient à leur état. Or, mes parens ont tous des ſentimens purs et des qualités honnêtes, une ſenſibilité naturelle, des vertus enfin qui ſont bien ſupérieures à la fortune. Ils auront donc ſoin de mes enfans, comme ſi c'étoient les leurs; j'en ſuis aſſuré: mais j'ai un domeſtique qui m'a ſervi avec autant de zèle que de fidélité; et j'avoue que j'ai un vrai regret de ne pouvoir pas reconnoître ſes bons ſervices. J'oſe le recommander, ſire, à vos bontés.—Soyez certain, mon cher ami, que j'aurai ſoin de votre domeſtique: j'en fais mon affaire; et je n'oublierai pas vos enfans.'

" Le roi, en ſortant de la chambre de Jordan, avoit l'air fort triſte: il ne dit que deux mots, qui de même que ſa phyſionomie, annoncèrent ſon peu d'eſpoir et ſon affliction. Le conſeiller Jordan expira dans la nuit. Son frère, Pierre Jordan, père de la digne et reſpectable madame Bitaubé, vint le matin annoncer cette douloureuſe nouvelle à ſa majeſté, qui le fit entrer dans ſon cabinet. Pierre Jordan fut d'abord frappé de voir le portrait de ſon frère dans ce cabinet; et ce fut à cette vue ſi propre à ranimer ſes regrets, qu'il fut obligé de détailler toutes les circonſtances de l'agonie et de la mort de ſon frère. Pendant ce récit, il vit pluſieurs fois les yeux du roi ſe mouiller de larmes. A la fin, ils ne purent ni l'un ni l'autre réſiſter à la vive affliction qu'ils éprouvoient, et les derniers détails furent comme étouffés dans leurs ſanglots. Cependant ſa majeſté, faiſant effort ſur elle-même, chercha à ſe vaincre. Pierre Jordan fut ſucceſſivement interrogé ſur tout ce qui concernoit les deux filles, ſur leur âge, et ſur les arrangemens que la famille alloit prendre à leur égard; et les promeſſes faites au père furent renouvelées. Le roi ajouta que quand le temps ſeroit venu de les marier, il deſiroit être inſtruit d'avance des partis qui ſe préſenteroient pour elles; et, avant de renvoyer Pierre Jordan, ce monarque alla prendre dans ſa chatouille, et lui remit la ſomme de ſix mille reiſdallers pour la fille aînée, qui voulut la partager avec ſa ſœur cadette: mais celle-ci mit encore plus de fermeté à refuſer le partage, que celle-là n'en mettoit à le vouloir." (V. p. 231.)

The

The article dedicated to Voltaire is one of the moſt entertaining in the whole work, and we regret that we have not room to extract much of it. To gratify the earneſt entreaties of the King of Pruſſia, Voltaire went to reſide with him during the reſt of their lives. But the ardour of their friendſhip ſoon cooled, and for the honour of ſcience we are concerned to ſtate that the coolneſs between theſe two philoſophers originated in ſo contemptible a thing as money.

The Marquis d'Argens was another of Frederic's literary friends; and among the anecdotes which relate to him, we ſelect for the entertainment of our readers the following very amuſing one.

"Il quitta tout-à-coup ſon régiment pour courir le monde, et alla étudier les Turcs chez eux. Arrivé à Conſtantinople, il forma le deſſein de voir les cérémonies uſitées dans les moſquées: rien ne put le détourner de cette entrepriſe ſi périlleuſe, dans laquelle, s'il eût été découvert ou trahi, il n'auroit pu échapper au ſupplice, qu'en prenant le turban. Il s'adreſſa au turc qui avoit les clefs du ſuperbe édifice de Sainte-Sophie, et le gagna à force d'argent. Il fut convenu qu'à la prochaine grande fête, l'infidèle introduiroit le chrétien pendant la nuit, et en grand ſecret, et qu'il le cacheroit derrière un grand tableau placé depuis long-temps au fond de la tribune qui eſt au-deſſus du portail. Le marquis devoit être d'autant plus en ſûreté dans cet endroit, que cette tribune n'étoit ordinairement ouverte à perſonne; que de plus elle étoit à l'occident de la moſquée; et que les mahométans devant toujours dans leurs prières être dirigés vers la Mecque, c'eſt-à-dire, vers l'orient de Conſtantinople, nul d'eux ne pourroit retourner la tête ſans cauſer un grand ſcandale, article ſur lequel ils portent le ſcrupule juſqu'à ne ſortir de leurs moſquées qu'à reculons.

"Le marquis d'Argens vit donc aſſez à ſon aiſe les cérémonies de la religion turque: cependant il cauſa de fréquentes alarmes à ſon guide, car il falloit bien que ſon caractère ſe manifeſtât par quelques imprudences. A chaque moment, il quittoit ſon aſile, et s'avançoit juſqu'au milieu de la tribune, pour mieux voir tout ce qui ſe paſſoit dans la moſquée; ſur quoi ſon pauvre turc, qui ſavoit ne pas riſquer moins que d'être empalé, le conjuroit par les ſignes et les geſtes les plus expreſſifs, de ſe retirer bien vîte derrière ſon tableau. La frayeur de cet homme amuſoit ſingulièrement le chevalier de Malte, qui n'en étoit que plus porté à multiplier ſes étourderies.

"Ce fut bien pis quand celui-ci s'aviſa de tirer de ſa poche un flacon de vin et un morceau de jambon, et qu'il ſe mit à faire uſage de l'un et de l'autre! Le diſciple de Mahomet, troublé et confondu, ſe déſeſpéroit; mais que faire? Il falloit tout ſupporter pour ne pas découvrir ſon crime et périr. Il fallut même (car le marquis l'exigea, menaçant de ſe montrer ſi on ne lui obéiſſoit pas); il fallut que le turc bût du vin et mordît au jambon, et que de cette

cette forte, il profanât lui-même et son culte et la mosquée. Ce malheureux fut quelques instans comme pétrifié: il lui sembloit voir le glaive de son prophète suspendu sur sa tête. Peu-à-peu néanmoins il se calma; il se familiarisa même avec son crime; et lorique tous les dévots furent sortis, et qu'il se vit seul avec son chien de chrétien, ou acheva le déjeûner de bonne grâce, en riant du danger que l'on avoit couru; et enfin on se quitta en bons amis." (V. p. 324,)

This gentleman afterwards became a philosopher, and, with all his incredulity on the subject of religion, was in other respects superstitious and credulous in the highest degree. For instance, having been informed that the urine of those persons who are near the end of their lives, becomes black in twenty-four hours, he was in the habit of preserving it in glass vessels, which he anxiously and frequently examined. Some of his friends being informed of this pusillanimity, played him a trick, by mixing with it some ink, which nearly frightened the philosopher to death. He would never sit at table were there were thirteen guests. M. Thiebault one day saw him at a dinner take up his knife and fork, which happened to be crossed, and place them in parallel lines, saying, when remonstrated with, "I know it does not signify, but I like them better thus placed." Madame de Canorgue, his niece, told M. Thiebault that when he was composing his work on the human mind, he was one day in so good a vein of composition, that he continued writing till midnight, when he came to supper very gay, being well satisfied with his labours: but suddenly recollecting that it was the first Friday of the month, he instantly went and burnt all he had been writing. And yet this man, happening once to pass the night in the same chamber with Maupertuis, who knelt down to say his prayers, exclaimed with the utmost astonishment, "Maupertuis, what are you about? my friend, we are alone!" We conclude our account of this work, with the following anecdote, displaying the zealous friendship of d'Argens for Frederic.

"L'époque où se manifesta le mieux le véritable attachement du marquis pour le roi, fut celle de la guerre de sept ans. Toutes les fois que l'on éprouvoit quelqu'embarras, ou que l'on étoit à la veille d'une bataille, ce courtisan loyal ne respiroit plus: il étoit absolument hors de lui. La correspondance du héros et de son admirateur étoit aussi suivie que les circonstances pouvoient le permettre: ils passèrent souvent ensemble le temps des quartiers d'hiver. Il fut même une époque où le roi n'eut presque plus que d'Argens dans le sein de qui il pût épancher son ame, ses anciens amis étant morts ou absens, et ses parens le boudant tous, parce qu'il avoit résisté à leurs efforts réunis, et leur avoit fermement refusé de demander la paix à la France. Ce fut dans cette position douloureuse,

douloureuſe, que Frédéric voyant la Pruſſe et la Poméranie entre les mains des Ruſſes, la Siléſie et le Brandenbourg occupés en partie par les Autrichiens, et la Weſtphalie par les François; ſe voyant d'ailleurs mal ſecondé par ſes alliés; ſes armées ayant été preſque détruites par ſes victoires autant que par ſes défaites, et ſe trouvant ſans argent et ſans reſſource, réſolut de mourir, prit les meſures néceſſaires pour l'exécution de ce projet, et en fit part au marquis d'Argens, par une lettre qu'il qualifioit de lettre d'adieux. Dès l'inſtant où d'Argens eut reçu cette lettre, il ſe renferma dans ſon cabinet, paſſa la nuit à rédiger ſa réponſe, qui partit peu avant le jour. Là, dans l'épanchement le plus chaud de l'amitié, Frédéric trouva tout à la fois le langage de la philoſophie, les reſſources et les eſpérances de la politique, et enfin le courage que l'amour de la gloire et de la vertu peuvent inſpirer à une ame forte. Cette lettre, le morceau le plus précieux et le plus parfait de tout ce que d'Argens a écrit, et qui honore autant ſon cœur que ſon eſprit, ſes connoiſſances et ſes talens, produiſit l'effet qu'il avoit oſé en eſpérer. Les préparatifs de mort furent rejetés: Frédéric ſe battit, remporta de nouvelles victoires, trouva les moyens de pourvoir à ſes beſoins les plus urgens, redevint l'effroi de ſes ennemis, et finit par faire la loi dans l'Empire." (V. p. 336.)

A tranſlation of this work has recently appeared, but we have not, as yet, had an opportunity of examining it.

LXXVIII. *The Hiſtory of the Orkney Iſlands; in which is comprehended an Account of their preſent as well as their ancient State; together with the Advantages they poſſeſs for ſeveral Branches of Induſtry, and the Means by which they may be improved. Illuſtrated with an accurate and extenſive Map of the whole Iſlands, and with Plates of ſome of the moſt intereſting Objects they contain. By the Rev. George Barry, D.D Miniſter of Shapinſhay.* 4to. pp. 509. Prie 1l. 11s. 6d. Longman and Co. London; Conſtable and Co. Edinburgh. 1805.

WHILE the moſt intereſting and important counties of England have been illuſtrated with a minute and laborious diligence, which, in too many inſtances, has been directed to trifling or uſeleſs enquiries, Scotland can boaſt of very few attempts to illuſtrate her topography by local reſearch. The materials contained in the ſtatiſtical accounts are certainly abundant and valuable; but, till they aſſume a regular form and order, and are pruned of what is ſuperfluous, irrelevant, and unimportant, by an author who ſhall be qualified for his taſk by the rare union of a comprehenſive and generaliſing mind, with a patience for minute detail and dry reſearch, they muſt repel all who read for mere inſtruction or amuſement, and

and be regarded, even as a book of reference, as of comparatively little utility. With the exception of this voluminous work, there are very few local accounts of Scotland. The county of Angus was described, in the 17th century, by Mr. R. Edwards; and in the laſt century the counties of Moray and Stirling have been illuſtrated by the labours of Shaw and Nimmo. Nicholſon, in his Scotch Hiſtorical Library, mentions deſcriptions of Buchan, Fife, and Galloway, as exiſting, in his time, in manuſcript. The induſtrious and learned Sir Robert Sibbald, beſides his general account of Scotland, publiſhed a particular Hiſtory of Fife, which has been lately given to the public, with ſome valuable additional matter. Theſe are the principal, if not the ſole county hiſtories of which Scotland is poſſeſſed. The extent of ſcience and diligence of examination that the Rev. Mr. Ure diſplayed in his Hiſtory of the Pariſhes of Rutherglen and Kilbride, lead us to regret that he did not live to proſecute and enlarge his enquiries.—Of the iſlands that lie near Scotland, we poſſeſs ſome curious but imperfect notices, collected in the two laſt centuries by Martin, Monroe, Buchan, and Wallace*. So far as they regard the manners and traditions of the inhabitants at the period in which they wrote, they are intereſting to the philoſopher and antiquarian; in other reſpects their accounts are neceſſarily obſolete or imperfect.

As a century has elapſed ſince Wallace wrote, and as his account is compriſed in a thin volume, Dr. Barry may be conſidered as having choſen a ſubject in a great meaſure new and untouched. His work is divided into three books: in the firſt, after a general view of all the Orkney Iſlands, a ſhort geographical deſcription of each is given:—the ſecond book compriſes a hiſtory of the iſlands; intermixed with a deſcription of the manners, cuſtoms, and inſtitutions of the earlieſt inhabitants; and of the moſt curious and remarkable monuments of antiquity:—the laſt book includes an account of the natural hiſtory of the iſlands; of the manners and cuſtoms of the preſent inhabitants, and of their agriculture, manufactures, commerce, and fiſheries. To this arrangement, even if it had been

* Martin, Monroe, and Buchan, have left accounts of the Hebrides; Wallace of the Orkneys. There is alſo a deſcription of St. Kilda, by Macaulay; and of the Hebrides, in general, by Anderſon. Crauford, in the beginning of the laſt century, publiſhed along with his Genealogical Hiſtory of the Houſe of Stewart, a deſcription of Renfrew. Of parochial hiſtories, we know of none of any eminence, beſides Mr. Ure's, (mentioned in the text) and a Hiſtory of Cramond, publiſhed a few years ſince, by Wood.

been ſtrictly and uniformly adhered to, we ſhould have objected. It ſeems improper to introduce, in the midſt of that diviſion which is ſet apart for the hiſtory of the iſlands, any deſcriptions or conjectures that relate to their antiquities; theſe would have come in, with more conſiſtency, in the laſt book. A ſtern critic would alſo object to the ſecond chapter of the ſecond book, "Of the manners and cuſtoms of the Picts," as much too long and too minute, if not entirely out of place, in a Hiſtory of the Orkneys; but the ſlight connection that ſubſiſts between that people and the ſubject of our author's work will make thoſe overlook or pardon the digreſſion who can juſtly eſtimate our author's reſearch in bringing into a connected view almoſt every thing that is known concerning that remarkable people. But our author has not uniformly adhered to his arrangement: many obſervations and facts are introduced into the firſt book that ought to have been thrown into the third. It is plain, indeed, that unleſs the firſt book was ſtrictly confined to the geography, topography, and what may be termed the phyſiognomy of the iſlands, it muſt anticipate ſome particulars concerning their natural hiſtory, or the agriculture or manners of the inhabitants; topics which, by the diviſion ſpecified in the introduction, are expreſsly ſet apart for the conſideration of the third book. If, however, we except the repetition which has ariſen from occaſionally touching upon the proper ſubject of the third book, in the particular deſcription of ſome of the iſlands, we have no objection to make to the arrangement that Dr. Barry has adopted. We ſhall now proceed to examine ſeparately the three diviſions of his work.

As Dr. Barry has thought proper to mention the black ſnow which about forty years ſince aſtoniſhed and alarmed the inhabitants of Orkney, we are ſurpriſed that he did not at leaſt notice the ſtone which Wallace aſſerts to have fallen from the clouds: "Some years ſince (ſays Wallace, who publiſhed his work in 1700) ſome fiſhermen, fiſhing half a league from land, over againſt Copinſha, in a fair day, there fell down from the air a ſtone about the bigneſs of a foot-ball, which fell in the middle of the boat, and ſprung a leak, to the great danger of the lives of the men that were in it, which could be no other than ſome ſubſtance generated in the clouds. The ſtone was like condenſed or petrified clay, and was a long time in the cuſtody of Captain Andrew Dick, at that time ſteward of this country; and Captain Dick, who is yet alive, told me he gave it to the Earl of Glencairn."* As the ſubject of meteoric ſtones

* Wallace's Account of Orkney: London 1700: page 3—4.

ſtones has lately attracted much attention, and as this ſtone has not been noticed, we believe, by any writer, except Wallace, we could have wiſhed that Dr. Barry had enquired into the evidence for its fall; and, if that had appeared ſatisfactory, it might have been traced out and analyſed.

In a note to page 19, Dr. Barry gives the names which the inhabited iſlands at preſent bear, together with the ſame as mentioned by Buchanan and Torfæus: along with theſe liſts ought to have been given the names of the iſlands as they occur in Fordun, (A.D. 1360) the oldeſt particular enumeration with which we are acquainted*. Relying on the ſurvey of Mr. Murdo Mac Kenzie, a native of Orkney, which was made about half a century ago, Dr. Barry reckons the number of the iſlands ſixty-ſeven, twenty-nine of which are inhabited, and the remaining thirty-eight, denominated Holms, are ſet apart for paſturage. Beſides theſe, there are ſeveral overflowed at high water, called Skerries. Of the twenty-nine that are inhabited, the firſt book contains a minute and particular account, which, from our author's diligence and reſearch in collecting information, we ſhould imagine to be alſo correct and accurate. As, however, notwithſtanding his pardonable prejudice in favour of their climate and appearance, they preſent only a wildneſs that is ſeldom picturesque or ſublime, we cannot find any extracts from this diviſion of his work that are likely to amuſe or pleaſe our readers: we ſhall therefore paſs on to the ſecond book, which promiſes more room for remark, and more opportunity for quotation.

In the firſt chapter of this book Dr. Barry endeavours to fix the era of the diſcovery of the Orkneys; to trace the origin of their name; and to aſcertain by whom they were firſt inhabited. He rejects, or at leaſt he does not notice, the conqueſt of them, ſo early as the time of Claudius. Notwithſtanding, however, the report of this conqueſt, which reſts principally on the authority of Eutropius, Bede, Nennius, Aſſer, and the authors of the Saxon Chronicle, has been treated by Pinkerton and others as fabulous, we cannot help regarding it as highly probable. Pomponius Mela, who is the firſt author that gives the name of *Orcades* to theſe iſlands, lived about the time of Claudius' conqueſt of Britain. From this we may fairly infer, that the expedition, ſet on foot by Claudius, made the Romans better acquainted with the Orkneys; and, from Mela's enumeration being ſo near the truth, that they had at leaſt viſited them. Whether they actually *conquered* them in the ſtrict and complete

* Joannis Fordun Scoti Chronicon, L. ii. c. 11.

complete sense of the word, it is needless to enquire, and impossible to determine. For the Romans to have landed upon them, would be deemed, by their own writers, a sufficient evidence of their conquest.

The most direct and forcible objection to this opinion is contained in the words of Tacitus, quoted by our author; to reconcile which with the fact of the Orkneys having been previously known, he enters into a laborious, but not a very satisfactory disquisition. Whatever interpretation may be given to the words of Tacitus, our author is undoubtedly mistaken on one point. He asks, "Had not recent accounts from the north been circulated, which he (Tacitus) must have heard? And, what he could not possibly be ignorant of, had not, at least, one poet and two philosophers, in their writings, taken some notice of these isles?" (71.) But the line of Juvenal, which our author must here mean, refers to the *very* conquest or discovery of which Tacitus speaks. He has been led into this mistake by taking the periods, when Tacitus wrote the life of Agricola, and Juvenal is supposed to have composed his first satire, (the third as they are now arranged) instead of the dates of the sailing of the Roman fleet round Britain, and of the second satire of Juvenal, in which the Orcades are mentioned. This is evident from the note, page 17, where Juvenal is fixed A.D. 84, and Tacitus 97. Now there is sufficient ground for fixing the date of the second satire about the beginning of Trajan's reign, (A.D. 98) and the Romans appear to have conquered the Orkneys about A.D. 80; so that the historian and poet must refer to the same event.

In the second chapter of this book, which, as we have already mentioned, treats of the manners and customs of the Picts, there is given a minute and full account of those monuments, commonly called Picts-houses. We shall transcribe the description of one, lately discovered at Quanterness, as it seems to us to have been examined with great care and accuracy, and to be described with great precision and clearness.

"Situated on a gentle declivity under the brow of the hill of Wideford, it looks towards the North Isle; has a full view of the bay of Frith and the pleasant little island of Damsey, from which it is not far distant, and lies little more than a mile west from the road or harbour of Kirkwall. Like the rest, it bears externally the form of a truncated cone, the height of which is about 14 feet, and the circumference at the base 384; but whether, like them also, it be surrounded by one or two circular walls, the quantity of rubbish prevented us from discovering, though, that it is so, is very probable. In one respect it differs from most of them, as it stands alone, and

and at a diſtance from the ſhore; whereas, in general, they are ſituated on the ſhores of the ſea, and ſeveral of them at no great diſtance from, and in full view of one another, as if they were ſome way or other connected, or had been intended for mutual communication.

"Internally it conſiſts of ſeveral cells or apartments, the principal one of which is in the centre, twenty-one feet ſix inches long, ſix feet ſix inches broad, and eleven feet ſix inches high, built without any cement, with large flat ſtones, the one immediately above projecting over that below, ſo as gradually to contract the ſpace within as the building riſes, till the oppoſite walls meet at the top, where they are bound together by large ſtones laid acroſs, to ſerve as it were for keyſtones. Six other apartments, of an exactly ſimilar form, conſtructed with the ſame ſort of materials, and united in the ſame manner, but of little more than half the dimenſions, communicate with this in the centre, each by a paſſage about two feet ſquare, on a level with the floor; and the whole may be conſidered as connected together by a paſſage of nearly the ſame extent from without, which leads into this chief apartment. So far as can now be diſcovered, there does not appear ever to have been, in any part of the building, either chink or hole for the admiſſion of air or light; and this circumſtance alone is ſufficient to ſhew that it had not been deſtined for the abode of men. The contents were accordingly ſuch as might have been naturally expected in ſuch a gloomy manſion. None of thoſe things which have been diſcovered in ſimilar places, were found here; but the earth at the bottom of the cells, as deep as it could be dug, was of a dark colour, of a greaſy feel, and of a fœtid odour, plentifully intermingled with bones, ſome of which were almoſt entirely conſumed, and others had, in defiance of time, remained ſo entire, as to ſhew that they were the bones of men, of birds, and of ſome domeſtic animals.—But though many of them had nearly mouldered into duſt, they exhibited no marks of having been burnt, nor were aſhes of any kind to be ſeen within any part of the building. In one of the apartments an entire human ſkeleton, in a prone attitude, was found; but, in the others, the bones were not only ſeparated from one another, but divided into very ſmall fragments." (pp. 99—100.)

The third and fourth chapters of the ſecond book contain an account of the arrival of the Scandinavians in the Orkneys, and of the events that took place till the iſlands became ſubject to the crown of Scotland. Dr. Barry adopts the opinion of Pinkerton, that the Papee, one of the two nations whom the Scandinavians found in Orkney, were the Iriſh prieſts: but it is by no means probable that the prieſts would have been ſo numerous as to be reckoned a diſtinct people; and we ſee no reaſon for deviating from the literal meaning of the words of Arius Frode, and the record publiſhed by Wallace, and given

given by our author in the Appendix. The former author expreſsly tells us, that when Ingolf firſt viſited Iceland (A. D. 870) there were three Chriſtian men, whom the Northmen called Papei*. The words of the record are, *hæc terra, ſive inſularum patria Orcadie fuit inhabitata & culta duabus nationibus ſcilicet Peti & Pape.* It is more reaſonable to ſuppoſe, that all the Chriſtian inhabitants of Iceland and the Orkneys were called Pape; and that, from their numbers in the latter, and the difference of their manners and cuſtoms, they were conſidered by the Scandinavians as entitled to the appellation of a diſtinct nation. This conjecture is ſtrengthened from the extreme probability that the name of the Iriſh prieſts, *Papæ*, who firſt introduced Chriſtianity, would afterwards very naturally be given to all who became their converts.

Dr. Barry ſeems inclined to conſider William, (who was appointed before the murder of Earl Magnus, A. D. 1110) if not as the very firſt biſhop, at leaſt as the firſt who had a fixed reſidence in the country; and the biſhops ſaid to have been nominated by the archbiſhops of York, as merely titular. From a paſſage, however, in the Saxon Chronicle, with which our author does not appear to have been acquainted, it is evident that the archbiſhops of York had more ſubſtantial power, and that William, unleſs we ſuppoſe him to have poſſeſſed his ſee a very long time, was not the firſt reſident biſhop. In it we are told, that in the ſeventh year of the ordination of Lanfranc, as archbiſhop of Canterbury, (A. D. 1076) Thomas archbiſhop of York wrote to deſire him to ſend two biſhops, for the purpoſe of conſecrating a prieſt, who had brought letters from the Orkney iſlands, that he might be conſecrated biſhop of them; and that, with Lanfranc's permiſſion, the biſhops of Worceſter and Cheſter went to York, and along with Thomas performed the important office †.

Between the fourth chapter and the ſixth, which contains the hiſtory of the iſlands after they came finally into the poſſeſſion of Scotland, is interpoſed, rather awkwardly, a chapter, deſcribing the monuments of antiquity that are aſcribed to the period of the Scandinavian poſſeſſion. This chapter is one of the moſt curious and original in the work; and although we do not perceive exact and ſufficient reaſons for referring the ſtones, that are formed into circles and ſemicircles,

* Arii Frode Schedæ de Iſlandia. Havniæ 1733. page 10.

† Chronicon Saxonicum. Gibſon. p. 179. Hoc quoque, &c. the original Saxon is here wanting.

cles, rather to the Scandinavians than to the Picts, (since they were both Gothic tribes, and our author does not hesitate to refer the single stones to the Picts) yet we must notice with approbation the pains that Dr. Barry has evidently taken to describe these monuments, particularly the stones of Stennis, with great clearness and sufficient particularity, and to procure correct engravings of them. Besides these stones, this chapter describes the graves in the island of Westray; the complicated and inconvenient weights introduced by the Norwegians, and still used; the ancient laws, courts, tenures, &c.; and the ancient language, coins, and buildings.

The first chapter of the third book treats of the natural history of the Orkneys, and is divided into three sections. The mineralogy, which occupies the first, is professedly taken from Jamieson's Mineralogy of the Shetland and Orkney Islands:—the second section, which extends to nearly twenty pages, affords, we have reason to believe, a very accurate and full list of the plants found in the island, with their respective *habitats*:—the zoology, which is comprehended under the third section, and fills nearly forty pages, is unnecessarily minute. The two remaining chapters afford rather a pleasing view of the manners of the inhabitants, but no very flattering account of their industry or skill in agriculture or manufactures. We should not be doing justice to Dr. Barry if we did not applaud the diligence with which he seems to have collected the materials for this part of his work, (which is certainly the most useful and important) and the judgment and good sense displayed in his plans and modes of improvement.

Having given to Dr. Barry the praise to which we think him entitled, we are sorry that we cannot dismiss his work without noticing two very important blemishes. We believe there is not to be found in the whole work a specific reference; although it is of the utmost importance that the remote and obscure facts, which every work of antiquarian research must necessarily contain, should rest on the nearest and least exceptionable evidence, and that the reader should be expressly and clearly referred to that evidence, yet Dr. Barry has seldom or never quoted the page, or even the volume of the works to which he refers: this has a suspicious appearance, which every author, anxious for the reputation of personal learning and research, ought carefully to avoid. We have every reason to believe that Dr. Barry has actually consulted the books he refers to; but even if he were not apprehensive of being accused of not having done so, he ought, at least, for the ease and satisfaction of those who may wish to compare his statements with his authorities, to have been more particular in his references.

ferences. The groſs and culpable diſcrepancy between the map and the deſcription of the iſlands, is the other point we muſt cenſure. In the firſt chapter we are told, that the latitude of Kirkwall has been found to be 59° 9′ N. whereas it is laid down in the map 58° 59′ N. In the Gazetteer of Scotland, (Dundee 1803) this town is deſcribed as lying in the latitude 58° 33′ N.; and in the map given with that work it is laid down in 58° 50′, on the wrong ſide of the main land. In the large map of Scotland, publiſhed by Ainſlie, 1789, Kirkwall is laid down in the latitude 58° 51′ N.* It is evident that there muſt be unpardonable negligence in ſome of theſe ſtatements; and as Dr. Barry aſſures us that the latitude he ſpecifies in his work was aſcertained from obſervations taken with ſufficient ſkill and accuracy, he ought to have taken particular care that his map correſponded with his deſcription, eſpecially as we cannot ſuppoſe him to be ignorant that moſt of the maps of the Orkneys differed conſiderably reſpecting the latitude and relative poſition and diſtance of the iſlands. In Ainſlie's map, and in the map given in Dr. Barry's work, the diſtance between the neareſt point of the Orkneys and Caithneſs is about ſix miles, whereas in the general deſcription (p. 5) we are told that

* In the deſcription of the Low Countries, by L. Guicciardini, publiſhed 1588, we have unexpectedly met with ſome particulars reſpecting the Orkneys, in which their latitude is reckoned to be 66°. Guicciardini appears to have been ſo aſtoniſhed at the uſe of turf or peat by the people of Frieſland, that he enters into a long and as he himſelf terms it *diſcorſo notabile* on this kind of fuel, in which he mentions the different nations by whom it is uſed. What relates to the Orkneys we ſhall extract, premiſing that Guicciardini profeſſes to have taken his account of Frobiſher's Voyage from the work of Niccolo Pethorio. "Martino Forbiſſero Inghileſe, partendo d'Inghilterra (1577) alle parti ſettentrionali, & occidentali, che viene a eſſere a Maeſtrale, verſo la Florida del nuovo mondo, o vogliam' piu propriamente dire America, paſſarono dall Iſole Orcade, che dice eſſere al numero di trenta, poſte ſopra la Scotia, a gradi circa 66 di latitudine; ove ſceſero in terra, & fra le altre coſe oſſervarono, che quelle gente, non havendo legne da far' fuoco, uſano anche eſſi Turbe di terra, & ſterco di buoi, come ſi è detto & dira uſare in Friſia. Le parole dell' autore ſono queſte: Ædificia illorum & domicilia valde ruditer & nullo propemodum ſumptu e ſilice, & ſine ullis fumariis, extructa ſunt, ignem in mediis ædibus excitant, in quarum una parte paterfamilias cum tota familia cibum & ſomnum capit, in altera, ſub eodem tecto, pecus ſtabulatur: Genus eſt hominum ab omni civili cultu alienum; lignis carent, ſed eorum uſum explent ceſpites terreni & boum excrementum."—Deſcrittione di tutti i Paeſi Baſſi. p. 298.

that the diſtance is about four leagues. It would alſo have had the appearance of more accuracy and attention, if the names, given to the iſlands on the map, had exactly correſponded to the mode in which they are ſpelt in the deſcription: but this, compared with the diſcrepancy reſpecting latitude and diſtance, is of little conſequence.

The Appendix, which extends to one hundred pages, contains ſome curious papers relative to the ancient hiſtory of the Orkneys, and ſpecimens of the varying ſhades of the Norwegian dialect, as uſed at different periods by the natives, that may be of ſome uſe to the antiquarian philologiſt.

ART. LXXIX. *Miſcellaneous Poetry. By Edward Coxe, Eſq.* 12mo. pp. 265. 8s. Boards. White, London, 1805.

IN a modeſt preface to this volume, its author diſclaims all attempts at the higher ſpecies of poetry, and ſubmits its contents, which he denominates "trifles," with diffidence to the cenſure of the public. So rarely do inſtances occur of authors, eſpecially poets, undervaluing their own performances, that our readers will probably be ſurpriſed to find, that we think ourſelves juſtified in addreſſing Mr. Coxe in the words of Horace;

———"Sume ſuperbiam
Quæſitam meritis.

But the fact is, that we have read moſt of his poems with a conſiderable degree of pleaſure. Some of his ſongs, indeed, are vapid, and many of his epigrams might well have been ſacrificed; but we think he is eminently ſucceſsful in the tender and pathetic. He can occaſionally alſo attune his lyre to cheerful notes. His imitations of Horace are ſpirited and brilliant, poſſeſſing the livelineſs of the ſtyle of Sir Charles Hanbury Williams, without his indecency.

As a ſpecimen of the affecting expreſſion of the emotions of ſorrow, we ſhall tranſcribe Mr. C.'s Monody on the viewing the picture of his ſon, an officer in the Britiſh army, who fell a victim to the yellow fever at Martinique, on the 18th of June, 1796, in the eighteenth year of his age.

"Henry! theſe mimic colours faintly ſtrive
To keep the memory of thy form alive;
That form! which, rip'ning into manly youth,
Required a Guido's grace, a Titian's truth;
And more than theſe—a Raphael's ſoul refin'd,
To paint thy form-illuminating mind:

Yet

Yet in this little all I'm doom'd to ſee
The only wreck that now is left of thee!

For e'en the grave, that holds thy lov'd remains
Was dug by foreign hands in diſtant plains;
When, from the pois'ning gales, thy ſtruggling breath
Drew prematurely peſtilence and death.

So the tall oak, though foſtering Dryads bring
A crown of verdure, withers in the ſpring!
So hope's bright promiſe, in whoſe ſmiles we truſt,
Fair flow'ret of the morning, falls to duſt!

Alas, in that ſevere, afflicting hour,
While death's black clouds in endleſs darkneſs lour;
Thy native home could yield thee no relief,
No friend to ſmooth thy bed, or ſhare thy grief!
Thy father was not there, thine eyes to cloſe,
Though here he lingers to record thy woes;
And while his lateſt ſand of life ſhall run,
Mourns—and muſt ever mourn—his angel ſon!
Oh! if the bleſs'd, from their celeſtial ſphere,
With pity view their ſuff'ring kindred here,
Hover around me, Henry! though unſeen,
And aid me with thy fortitude ſerene:
For, calm in danger, thou didſt nobly brave
Perils by land, and tempeſts on the wave;
And when we thought thee ſafe, to check our pride,
To ſhew what duſt it is we doat on—died!
Thus at one ſtroke, from happineſs are hurl'd
Who graſp too fondly a deceitful world.

Where Aſia pants for the reviving breeze,
And courts in wanton bow'rs luxurious eaſe,
To thy dear brother active views impart,
And whiſper prudence to his gen'rous heart;
Not that I wiſh his bounty ſhould forego
The bliſs divine, that comforts real woe;
No—though within theſe arms I often ſigh,
To claſp him once again—I'd rather die!

Nor yet deſert theſe nether realms of air,
But guard thy ſiſters with protecting care;
Teach them, like thee, no merit to aſſume,
From air, or ſhape, or beauty's mingled bloom
And give them thy reſiſtleſs charm to pleaſe,
With modeſt grace and unaffected eaſe:
On their yet tender minds let that be preſt—
Their mother's anxious charge performs the reſt.

Then while they oft with fond affection trace,
Through the ſoft tear, this image of thy face;
And heave the ſigh, that death's untimely doom
Snatch'd thee from their embraces to the tomb;

Inſpire them with the ardent wiſh to prove
Worthy thy care, and our parental love.

At length, when heav'n ordains that friends muſt part
And I am ſever'd from thy mother's heart;
When my laſt ſigh the parting pang ſhall ſpeak,
And the laſt tear ſtill lingers on my cheek;
To thee thy father's ſpirit *then* ſhall fly,
Where pious hope pourtrays a happier ſky.
For bliſs, when fell diſeaſe had ſtruck the blow,
I found a fleeting dream, and wak'd to woe.
Then guide me, Henry, to that peaceful ſhore,
Where, from the 'vanquiſh'd grave, death wounds no more'!"*

Mr. C.'s tranſlations from the Italian are melodious and elegant. But we muſt enter our proteſt againſt the liberty he has taken, and which he attempts to vindicate in his preface, of introducing thoughts and ſentiments which are not contained in the original. We cannot concede this licenſe, even though "he has always drawn theſe ſubſtitutes from ſome other compoſition of the ſame author." Hard neceſſity may ſometimes, and indeed frequently, compel the poetical tranſlator to dilate, or to compreſs the ideas of his prototype; but the introduction of new matter produces an anomalous ſpecies of compoſition, which cannot be approved by the verdict of juſt taſte. With a view of illuſtrating our opinion by caſes in point, we ſhall lay before our readers Mr. C.'s verſion of two of Petrarch's ſonnets, viz. "Solo, e penſoſo i piu deſerti campi," and "Valle che de' lameuti miei ſe piena."

"Alone, and penſive through deſerted vales,
Onward I roam, with wandering feet, and ſlow,
Where in the trackleſs wilds, ſoft breathing gales
Soothe, while they pity my deſponding woe.
To ſhun the curious world's enquiring eye,
Remote from human footſteps I retire;
That world! which in my looks would ſoon deſcry,
I waſte within from ſlow conſuming fire.

Yet from the gaze of man while thus conceal'd,
Theſe ſighs my hopeleſs paſſions have reveal'd
To every hill and mountain, ſtream and grove;
And though I court the moſt ſequeſter'd glade,
Or ruſh into the foreſt's thickeſt ſhade,
I cannot fly the ſwift purſuit of love!"

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* Our readers will not fail to obſerve, that the line which we have printed in Italics is not only principally borrowed from Pope, but alſo deformed by grammatical incorrectneſs.

"Thou

" Thou vale! whoſe echoes anſwer to my woes;
Thou river! whoſe clear ſtream my ſorrows ſwell;
Ye birds! who ſing; ye beaſts! who here repoſe;
Ye ſinny tribes! between theſe banks that dwell;

Fann'd by my ſighs, ye balmy gales ſerene!
Thou path! ſo ſmiling once, but now forlorn;
Thou cheerful hill! of anguiſh now the ſcene,
Where I on Love's accuſtom'd wings am borne:

Ye are the ſame—your gales, as ſoft an air;
Fragrance and ſtrains as ſweet, each grove ſupplies;
But I am chang'd—and haunted by deſpair!
Yet ſtill I view the ſpot with ling'ring eyes,
Whence Laura reach'd the manſions of the juſt,
Leaving her beauteous form to mix with duſt."

In the former of theſe charming compoſitions, the ſecond couplet,

" Where in the trackleſs wilds, ſoft breathing gales
Soothe, while they pity my deſponding woe,"

has no archetype in the Italian; and however beautiful it may be, we apprehend that critical juſtice muſt condemn it.—In the latter ſonnet, the fifth couplet,

" Ye are the ſame—your gales as ſoft an air;
Fragrance and ſtrains as ſweet each grove ſupplies;"

is a very juſtifiable as well as poetical enlargement upon Petrarch's

" Ben riconoſco in voi l' uſate forme."

Diſquiſitions ſuch as theſe may be minute, but they are not trifling. On the contrary, they are neceſſary to the formation of a deciſion on the merits of poetical compoſitions by the rules of ſound criticiſm. Let no one deſpiſe the taſk of weighing ſentences, and examining the conſtruction even of ſingle verſes. By this proceſs alone are critics enabled to inculcate ſound literary doctrine, or authors to purify their works from faults.

We are ſorry to obſerve that the Latin text, which Mr. C. has exhibited for the purpoſe of facilitating the appreciation of the merit of his verſions, is not very correct, and that the Italian abounds in typographical errors.

ART. LXXX. *Fables, conſiſting of ſelect Parts from Dante, Berni, Chaucer, and Arioſto, imitated in Engliſh heroic Verſe. By Richard Wharton, Eſq. M. P.*

Fables, Vol. II. containing Cambuſcan, an heroic Poem, in ſix Books, founded upon and compriſing a free Imitation of Chaucer's Fragment on that Subject. 8vo. pp. 142 and 199. Price 11s. 6d. in Boards. Payne and Mackinlay, London. 1805.

IN theſe volumes Mr. W. evinces conſiderable facility in the conſtruction of Engliſh verſe. His ſtyle is ſufficiently compreſſed, but it is not abrupt or obſcure. Though his numbers are not ſo melodious as thoſe of Pope's moſt finiſhed poems, he does not deviate into harſhneſs ſo frequently as the powerful but careleſs Dryden. In his tranſlations from the Italian he has faithfully adhered to the ſpirit of his motto, "Nec verbum verbo curabis reddere," &c. and gives full utterance to the ſentiments of his original authors, in the manner in which it may be ſuppoſed that they would have expreſſed themſelves had they written in our language. Some of the ſubjects which he has choſen to illuſtrate by his talents are, however, horrid to a diſguſting degree: we allude to the ſtory of "Ugolino," and to "the Caſtle of Altaripa." Theſe compoſitions afford a ſtriking contraſt to the faſcinating loves of Angelica and Medoro, from which we ſhall take the liberty of making a long but intereſting extract.

"Still as her cares Medoro's pain aſſuag'd,
Fierce and more fierce her feveriſh paſſions rag'd:
She ſicken'd, as ſhe heal'd her lover's wound,
And droop'd deſpairing, when her vows were crown'd:
Returning health a roſeate luſtre pour'd
Around his form, and every grace reſtor'd;
But ſtill the more his manly bluſhes bloom'd,
Her altered cheeks a fainter tint aſſum'd.
Diſorder'd is her frame; ſhe ſhakes, ſhe burns;
Waſted with chilly dews and heat by turns,
Her features pine, her beauteous limbs decay
Like ſnow diſſolving at the glare of day;
Her angel ſmile, her vermeil tincture flies,
And fades the matchleſs luſtre of her eyes.

"'Twas vain, ſhe knew Medoro's vows to wait
Too humble to aſpire to ſuch a mate.
'Twas her's to aſk for love; but maiden ſhame
Repreſs'd the tender accents as they came:
Till, frenzied by her paſſions, love ſupplied
The burning words that modeſty denied;

Each

Each new desire, each rising thought she told,
And bless'd the golden yoke she scorn'd of old.

" Oh Brava's lord! of Christian realms the boast—
Oh Sacripant! the gem of Asia's host—
Say with what pledge of love this haughty maid
Your sufferings or your triumphs e'er repaid?
Ah! wherefore did you fight and nobly toil
To raise her trophies with unbounded spoil,
Why shame the annals of recording fame
To win one smile from this ungrateful dame?
From her who to a page can yield her charms
And mock your glories in a stripling's arms—
Oh Agrican! long number'd with the dead,
Could'st thou again uprear thy awful head,
How meanly would'st thou prize this fatal fair,
And curse thy love, that gave the world to war!
Oh Ferrau! oh all ye princely bands
Whose valour spread her fame in distant lands,
Oh! quench the dangerous flame, forget your care,
Be deaf to rumour's voice, and dread despair!
She, whose cold bosom baffled every chace,
Who spurn'd the mightiest of the mortal race,
Now feels of servile eyes the soft control,
And gives to amorous rapture all her soul.

" But turn we to the tale: Angelica
(Howe'er to boundless love a willing prey)
Yet sought, to shield the deed from censure's eye,
The specious sanction of the nuptial tie.
Full solemn was the shew; the good old swain
Was there, and gaily deck'd, the village train;
Young Cupid deign'd the choral ranks to guide,
And Hymen shook his torch, and Venus led the Bride.

" Thus, blest in all her wishes, long she staid
In the calm precincts of that lonely glade.
Still by Medoro's side, the doating queen,
Or slumb'ring on his lap, was ever seen;
Each passing hour in pleasure was employ'd,
Nor pall'd their converse, or caresses cloy'd.
At eve, or early morn, they left the cell,
And stray'd through every mead and every dell;
Of various flowers fantastic chaplets wove,
And listen'd to the birds that sung of love.
At noon their humble roof receiv'd the pair,
And screen'd their beauties from the scorching air;
Or to their sweet repose an ample cave
The stilness of its grateful shelter gave.
Where'er with glossy rind the poplar bough
Droop'd to the limpid rill that crept below,

Where'er

Where'er the beech its poliſh'd branches wav'd,
Memorials of his bliſs the youth engrav'd,
With letters intermixt inſcrib'd their names,
Or wreath'd in amorous knots, and crown'd with flames;
And in the ſpacious cavern where the ſtone,
Subdued by dripping moiſture, ſoft was grown,
In laſting characters th' enamour'd boy
Thus told the raptures of his nuptial joy:

" 'Ye flowers, ye trees, ye limpid ſtreams, that run
'In many rills, unconſcious of the ſun;
'Ye bowers umbrageous, and ye darkling caves,
'Where from the pendent brow thick foliage waves,
'Where ſhe, whoſe power Cathaian regions own,
'Nurs'd in Albracca's tower by Gelafron,
'Angelica, by monarchs vainly ſued,
'An outcaſt Moor with warm emotion view'd—
'How ſhall Medoro raiſe, in artleſs rhyme,
'His gratitude, beyond the reach of time?
'How tell his thanks to ages yet to come
'For hours of tranſport in your friendly gloom?
'Oh! ne'er may gentle knight, whoſe heart has prov'd
'The ecſtacy to love and be belov'd;
'Nor ever, gentle dame, whoſe tender breaſt
'The chilling hand of pride has ne'er oppreſt,
'Nor traveller, nor yet the ruſtic throng
'Whom chance or choice may bring theſe dales among,
'With ſacrilegious hands pollute the place
'Where bleſt I languiſh in my queen's embrace!
'But ever may they pray the ſtars to ſhower
'Their ſofteſt influence on that hallow'd bower,
'That none, profane, his flock may thither lead
'To crop the treaſures of the pencill'd mead,
'But ſtill the moon thoſe ſhadowy grottos love,
'And every nymph protect Medoro's grove.'"

The ſtory which Chaucer "left half told" Mr. W. has continued, and ended with conſiderable ſpirit. However philoſophers may frown upon tales of enchantment, of dragons and fairies and flying horſes, we find by experience that they afford a grateful ſtimulus to the imagination, when the ſpirits are jaded by literary toil; and in conſideration of the amuſement which we have found in the peruſal of Cambuſcan, we pardon the over-weening fondneſs for his literary offſpring, which has prompted Mr. W. to dignify this tale with the title of "An Heroic Poem."

ART. LXXXI. *The present State of Peru: comprising its Geography, Topography, Natural History, Mineralogy, Commerce, the Customs and Manners of the Inhabitants, the State of Literature, Philosophy and the Arts, the modern Travels of the Missionaries in the heretofore unexplored Mountains, Territories, &c. &c. The whole drawn from original and authentic Documents, chiefly written and compiled in the Peruvian Capital, and embellished by twenty Engravings of Costumes, &c.* 4to. pp. 498. Price 1l. 11s. 6d. Phillips, London. 1805.

THE present state of Peru, compiled in its capital, cannot fail to attract attention. We immediately recollect the fascinating splendour of its early history, and contrast it with the meagre poverty of its modern topographers. Charmed with the beauty and importance of many of its productions, we anxiously look for somewhat beyond the powers of nature; and, astonished at the magnificence of its mountains, the immensity of the rivers which flow from them, and the destructive volcanos which they conceal, we are led to believe that all its features are on the same extensive scale, that Peru can produce nothing mean, insignificant, or useless. This flattering preconception may, in many respects, be true; yet even "El Mercurio Peruano," though published in the Peruvian Capital, may fail of elucidating the wonders of this secluded country. Spanish indolence is notorious, and this is a Spanish work, to which the authors have brought not only the learning without the discrimination of Europe, but its prejudices, with a small portion of its philosophical inquiry. In this book-making age, also, repeated imposition keeps our suspicions alive; nor is the hint, that these gaudy pictures are selected from a bird's eye engraving of a procession at Lima, greatly calculated to allay them. We would have given ten times the number for a good map of Peru.

We need scarcely inform our readers that Peru lies on the Pacific Ocean, on the western side of South America. The mountains, as usual in large continents, approach very near the Western Ocean, and give a very disproportionate extent in longitude to this famous kingdom. The direction of the South American continent is not indeed from south to north, since, on its north-eastern coast, the sea, rushing perhaps into the Gulf of Mexico, has left the low lands of Guiana, and extended the continent on that side so far, that a line drawn from its southern extremity through the centre, cuts the equator in an angle of about 30°. The mountains, however, show the direction of the original land; and from the Isthmus of Panama they run almost directly south, leaving a comparatively narrow

narrow ſpace, not amounting to more than three hundred miles even in its greateſt extent, between the Pacific and the Andes.

Theſe ſtupendous mountains, which ſoar far beyond the proudeſt Alps of the old world, have been lately ſurveyed by an experienced naturaliſt, Humboldt, and his accounts have in part reached us. Had it been practicable, we ſhould have interweaved his improved deſcriptions; but we have viewed them only in partial imperfect extracts; and they would have, even in this ſtate, extended our article too far. Of the productions of Peru, alſo, his deſcriptions are peculiarly full and intereſting. We muſt, however, at preſent content ourſelves with the obſervations of Dombey and Ruiz, which, though chiefly limited to the vegetable kingdom, are numerous and important. Reſpecting the mineralogy of South America, we have a very ſcanty portion of inſtruction: the little which our authors afford, we ſhall afterwards notice.

After a general but indiſtinct idea of Peru, ſeparated by mountains and deſarts on the eaſt and ſouth, the authors of the Peruvian Mercury ſpeak of its commerce and its monuments. On this laſt ſubject the authors enlarge in the ſtyle of declamation, rather than of accurate inquiry or of ſatisfactory deſcription. They ſpeak of obeliſks, pyramids, mummies, &c. and ſeem to wonder at the ſcience or the wiſdom of the Peruvians, who could thus rival the boaſted wonders of the old world. The ſubject of the population of America is too extenſive to be interwoven with the account of ſo ſmall a portion as now engages our attention. It may be ſufficient to remark, for our preſent purpoſe, that the moſt intelligent inquirers draw its inhabitants from the Aſiatic continent. It is certain, that America is an alluvial country, recovered at a comparatively late period from the ſea, only on its eaſtern ſide; on the weſt we find numerous traces of land, long ſince formed, and probably inhabited. Of Peru, however, our intelligence gives us more ſatisfactory information; for, whatever was the ſource of the inhabitants, their cultivation was the effect of a foreign legiſlator. Mango Capao and his wife, to whom they owed their civil polity, their religion, and their arts, appeared among them at no very diſtant era; and ſuch was the impreſſion they made, ſo important the changes they produced, that every thing relating to them remains firmly fixed in the minds of the grateful Peruvians. They came from the north and north-weſt, and were evidently of an Aſiatic race, at a period when ſcience and arts had more than dawned in the Aſiatic continent. From this connection we ſhall ſee, with little ſurpriſe, that Aſtronomy and Medicine may

probably be found in a rude state in Peru. It must indeed be traditionary, since their quipos were not calculated to convey complex or abstract ideas. Poetry, the language of nature and the passions, may have been their own.

The physical geography of Peru is next the subject of the authors' attention. A general description of Peru is prefixed, where we greatly want the assistance of a map. The best assistants we have found are, the large Spanish map of South America; or, what is more commonly to be met with, the map of Peru in the Atlas which accompanies the French edition of Raynal, or that in Pinkerton's Geography. We have already said, that Peru on the east and west is confined by the Pacific Ocean and the Andes, and its breadth unequal, from the irregular approach of these mountains to the great South Sea. Its superficies is estimated at 44.650 square leagues.—The country towards the sea is flat, the rivers few, and little capable, from their insignificance, of assisting inland commerce; for the Maranon, which rises in its neighbourhood, adds its vast streams to the immense river of the Amazons, which rolls, like an ocean, more than two thousand miles, till it joins the Atlantic; and the other rivers, which rise from the same mountains, fall on the south and west to form the river of Plata, which also adds to the western ocean. The streams, which flow into the Pacific, are few and trifling.

Though the mountains sometimes approach near the sea, and though, in different places, the chain of the Andes forms the eastern boundary of Peru, yet a part of these southern alps are within its limits, and the rising hills, interrupted with numerous fertile valleys, add greatly to the pastoral riches of this part of America. The Spaniards, however, seek there only gold and silver; nor can we expect from them details of an humbler nature. We shall receive them, and indeed we have in part received them, from Humbolt, and the reader will in vain look, in the volume before us, for much of the description here given. The mountains rise to their greatest altitude in the northern parts of Peru; and the height of Chimboraco, the Mont Blanc of the new world, estimated at 22,000 feet, is not greatly exaggerated. The following short description of the mountains of South America is clear and correct:

"To elucidate this subject as much as possible, it is proper in this place to state, that the part of South America comprehended between the equator and the tropic of Capricorn, is divided, north and south, by three Cordilleras, or chains of mountains. First, that of Brazil, which, commencing about the equinoctial line, runs to the sierras, or mountainous territory of Maldonado, in the river of La Plata. Secondly, the eastern one of Peru, which, originating in

in the snow-clad mountains of Santa Martha, on the confines of the northern sea, runs, as has been said, towards the Tropic, from whence it takes an inclined direction towards the south-east, and terminates in the plains of the great Chaco. Thirdly, the western one, which proceeds from North America, passes the isthmus of Panama, and redoubles the whole of the southern coast to Cape Horn. Between the northern sea and the first Cordillera, lies Brazil; between the first and second, lie the great and lofty plains of the country of the Amazons; and, in the line in which these plains terminate, the second Cordillera commences, as does also Peru, which is comprehended within this one and the third. The ancient Yncas gave to each of them the name of *Ritisuyu*, which signifies a *band of snow;* and as the four cardinal points, which they called *Tavantinsuyu*, were denoted by the subjugated nations which they viewed towards them, that of the *Antis*, which is to the east of Cuzco, gave the name, as well to the mountains which descend from the second Cordillera into the plains, as to this same Cordillera which precedes them. We still preserve these distinctions, having corrupted the word *Antis* into Andes, and afterwards applied the same term to the south Cordillera. We say that both these Cordilleras lie beneath the equator, since, notwithstanding in the province of Popayan they are already divided and parallel, their mountains are so low, that at two degrees to the north they have not the fourth part of the elevation of those of the south. Hence it is that the climate is very different from that of high Peru."—(p. 23.)

We need scarcely notice the authors' paradox, that, were it practicable to cultivate the Corderillas, we should not add one handful of useful soil to what their bases would afford. The position will not bear vigorous examination, even in woody districts, and, if we look at the soil as producing herbage, it is evidently false: if the mountains are considered as affording a cooler temperature, and the advantages of different aspects, at different times and seasons, their importance and utility are singularly striking. We shall not follow the authors through their fancies and declamations which they style philosophy, but select the answers to some queries, which contain important information. The queries we need not add, as they will be readily understood from the replies.

"1. In low Peru, that is, throughout the extent of the occidental coast of South America, situated towards the part of the Andes which takes a western direction, commonly called the valley of Tumbes, comprehended between five and fifteen degrees of south latitude, rain has never been known to fall.

"2. The whole of this tract of territory is constantly sheltered from the east winds by the cordilleras of mountains named the Andes.

"3. The height of those mountains, employing a mean proportion, is estimated at fifteen thousand feet above the level of the sea;

there are, however, several peaks which rise higher than the rest, and have, unquestionably, an elevation of more than twenty thousand feet.

"4. The summits of the abovementioned mountains are commonly covered with clouds, except during the months of January, February, and March, in the northern part of the Cordilleras, when it usually happens that the fogs and clouds disappear altogether, the tops of the mountains being covered with snow. The clouds by which they are overspread during the rest of the year are supposed to be carried thither by the east winds from the Atlantic Ocean.

"5. The clouds which are observed in the Cordilleras never pass over the frozen peaks noticed in the preceding reply; they ordinarily maintain and support themselves between that altitude, dissolving, in the position they have taken, into rain and vapours, frequently accompanied by lightning and terrible bursts of thunder.

"6. The winds which constantly blow in the districts where it never rains, are from the south, their course being parallel to the direction of the Cordilleras.

"7. These winds are invariably accompanied by fogs, which deposit themselves in dews in the parts where rain does not fall.

"8. This question is answered by the antecedent reply. The earth being there constantly dry, the vapours which occasionally rise out of it are too inconsiderable to be able to support vegetation. Hence it results, that the great dews which are known to fall arise from the evaporation of the South Sea; the latter are not, however, so inconsiderable as they are thought to be in Europe. Vegetation and culture, in those districts, are alone in perfection in the vallies which enjoy the advantage of a rivulet, or of the branch of a river, by the means of which they may be watered.

"9. This question is answered in the preceding reply.

"10. and 11. There are many rivulets and small rivers, termed *quebradas*, the whole of which have their origin in the mountains situated in the eastern part of Peru.

"12. The length of the district, in which it never rains, is computed at ten degrees of latitude, each of them containing twenty maritime leagues. The breadth of this district may be estimated at fifteen leagues, more or less.

"13. The phenomenon which results from the want of rain in low Peru, is an atmosphere perpetually loaded with fogs, which melt away into dews, without ever producing the meteors of thunder and lightning, such as are observed in countries subject to rains, &c.

"14. I do not know whether there are any rainbows in the districts referred to, never having been in that part of the country. I am equally at a loss to reply to several other points in the question. The rest is antecedently.

"15. I am unacquainted with any phenomena peculiar to Peru, those excepted which have already been recapitulated."—(p. 42.)

The department of natural history is miserably defective. Of botany, we have scarcely more than a list of naturalists, who

who have cultivated this ſcience in Peru; though in a note, we find it produces good coffee, which is afterwards pronounced to be execrably bad; and that there are plants which increaſe the quantity of wool, and prevent the rot in ſheep. Under the head of zoology, we only find that the vicunas are killed for their wool, and that the Llamas, or Peruvian camels, will not live on mountains, which do not afford their uſual food. In the natural hiſtory of man, we are informed of a ſuppoſed human tooth that weighed a pound and a half, and have a ſhort account of a poor deformed monſter, whoſe height exceeded ſeven Caſtilian feet two inches, though the authors affect to diſbelieve the narratives of the extraordinary height of the Patagonians.

The mineralogical ſection contains an enumeration of the mines of ſilver and gold, with their average produce; and to this is ſubjoined a mutilated portion of an excellent diſſertation on commerce. From the three parts here inſerted we find a better account of Peru than is to be met with in the more profeſſedly deſcriptive parts of the volume. We ſee diſtinct traces of the miſerable policy of the Spaniards, of their cruelty to the natives, which is haſtening their extermination, and of the deſtructive influence of the labours of the mines on the negroes they import, while their gains are greatly diſproportioned to the quantity and richneſs of the ore raiſed, from want of ſkill or of attention. The internal commerce of Peru is very inconſiderable, from the want of bridges and highways, from the ſterility of the country, the ſcanty population; from indolence and miſmanagement. Some of the facts we may ſelect:

"From the above ſtatement it reſults, that in the eight intendencies into which the viceroyalty of Peru is divided, there were, in the year 1791, ſixty-nine ſerviceable mines of gold, ſeven hundred and eighty-four of ſilver, four of quickſilver, four of copper, and twelve of lead; at the ſame time that twenty-nine gold, and five hundred and eighty-eight ſilver mines had, by various accidents and caſualities, been rendered unſerviceable. In this ſtatement the mines contained in the kingdom of Quito, and in the viceroyalty of Buenos-Ayres, although theſe domains may be conſidered as conſtituting a part of the Peruvian territory, are not comprehended.

"During a ſpace of ten years, from the commencement of 1780 to the end of 1789, the above mines yielded thirty-five thouſand three hundred and fifty-nine marks of gold, twenty-two carats fine; and three millions ſeven hundred and thirty-nine thouſand ſeven hundred and ſixty-three marks of ſilver. In the year 1790, the ſilver mines yielded four hundred and twelve thouſand one hundred and ſeventeen marks of that metal; being an exceſs of thirty-eight

thirty-eight thouſand one hundred and forty ſeven marks over the average produce of the ten antecedent years.

"It would appear that the mines of Mexico are much more productive than thoſe of Peru, ſince in the above year of 1790, which was far from being reckoned one of the beſt, five thouſand and twenty-four marks of gold, and two millions one hundred and ſeventy-nine thouſand four hundred and fifty-five marks of ſilver, the produce of the mines, were coined in the Royal Mint of Mexico. The proportion of ſilver was conſequently in the ratio of more than five to one greater than that afforded by the Peruvian mines.

"The mark of gold being eſtimated at a hundred and twenty-five piaſtres, and that of ſilver at eight piaſtres, the total amount, in ſterling money, of the produce of the mines, during the above ten years, will be found to have been of the value of £.7,703,545. —(p. 60.)

The fifth part relates to the Peruvian capital; its political and benevolent eſtabliſhments, its population, public diverſions, cuſtoms, manners, &c. A great portion of this ſection formed properly a part of a local publication. It is here too minute and particular to be generally intereſting.

——— faber imus & ungues
Exprimet, & molles imitabitur ære capillos,
Infelix operis ſumma quia ponere totum
Neſciet.

We want not, in a Hiſtory of Peru, the domeſtic quarrels of huſbands and wives, or complaints of extravagance in the latter. Theſe are ſpecks which, at a diſtance, are inviſible, or, if ſeen, unintereſting: we ſtill leſs want the hints of infamous, diſgraceful vices, which indeed we ſhould hope to ſee baniſhed to another world:

——— errorem hoſtibus illum.

The population of Lima, is however, increaſing. It now amounts to more than 50,000 inhabitants. The monaſtic Orders are leſs numerous, but marriages are not more ſo. The increaſe ariſes from the greater number of ſlaves, and probably of adventurers.

The ſixth part, on the Indian and other inhabitants of Peru, is confined to the religious ſyſtem introduced by Mango Capac, the worſhip of the ſun, an Aſiatic ſuperſtition; the antient fancies of the Indians more remote from the capital; and a religious, or political, inſtitution of the negroes, introduced probably from Africa.

The ſeventh part, entitled "Topography," is ſtill more imperfect. It chiefly comprehends a deſcription of the paſtoral, more remote, province of Chiches y Tarija, a plan for peopling one of the provinces of the Indies, and for the repopu-

lation of the Valley of Vitoe. Theſe are ſubjects of local importance, well adapted for a temporary publication on the ſhores of the Pacific Ocean, but truly unintereſting in the North of Europe.

The information on "Miſcellaneous Subjects of Literature and Philoſophy" is very trifling and unimportant. There are three periodical works publiſhed, at ſtated intervals, in Lima; and of courſe the Peruvian Mercury ſhares a diſtinguiſhed part of the editors' or compilers' attention.

The obſervations on "Political Œconomy" relate to the highways and bridges; the "Biography" includes ſome details reſpecting churchmen of the ſeventeenth century, with one or two *maniacs* of the eighteenth. An inſtance of a man attaining 133 years is alſo recorded.

The "Meteorology" contains ſome intereſting facts reſpecting the Thermometer. Its height did not in the years obſerved from the beginning of 1791, and the early months of 1792, exceed 83°; and its whole range was about 22°: in England it often exceeds 60°. Earthquakes, and occaſionally violent ones, are not uncommon.

The Appendix contains various tours of the Miſſionaries in the internal parts of Peru, and among the Andes. From the want of a map, however, theſe travels are wholly unintelligible; nor, from our former experience, can we always implicitly depend on the relations of miſſionaries, thoſe of Father Charlevoix, perhaps, excepted. It is at leaſt impoſſible to abridge them, or to furniſh any extract that may be found intereſting or intelligible.

In order that we may form ſome idea of the literary attainments of the Peruvians, the editor, Mr. Skinner, has ſubjoined a liſt of the *modern* authors quoted in the Peruvian Mercury; with the nation to which they reſpectively belong. A ludicrous error occurs in this liſt, for the celebrated chronologer, James Uſher, Archbiſhop of Armagh, in Ireland, is mentioned in it, by the name of *Jacob Uſſerius*, and is ſaid to be a *Jewiſh writer on political arithmetic!*

On the whole, this work is by no means commenſurate with its title. It is a partial extract from a local publication, calculated to attract attention by its pretenſions, and by its glaring ornaments. Theſe, we have remarked, are taken from a view of a proceſſion in a religious ſolemnity; and it will be obvious, that, in preſenting the figures of ſo many groupes in detail, much muſt be left to the fancy or the ingenuity of the engraver. In reality, many little circumſtances ſtrongly excite our ſuſpicions of their fidelity; but it is the age of ſplendor; and, if they are pleaſed, few will inquire whether they are inſtructed.

LXXXII. *Philoſophical Tranſactions of the Royal Society of London, for the Year* 1804. Part II. 4to.

IX. *Analytical Experiments and Obſervations on Lac.* By Charles Hatchett, Eſq.

MR. WILKINS informed Mr. Hatchett, that the Hindoos diſſolve ſhell lac in water, by the addition of a little borax; and then mixing the ſolution with ivory black, or lamp black, employ it as an ink, which, when dry, is not eaſily acted upon by damp or water. This information gave occaſion to the preſent experiments; and Mr. H. found that the three moſt uſual varieties of lac were compounds formed of a true reſin (in a large proportion) of a colouring extract nearly ſimilar to that of vegetables, of a cerous matter, analogous to if not the ſame as the wax obtained from the myrica cerifera, and of an elaſtic ſubſtance which bears a ſtrong reſemblance to the gluten of wheat; with theſe, in ſtick lac, is mixed about ſix per cent. of extraneous matters. The proportions of the above ſubſtances are very variable.

The method uſed by the Hindoos to form an aqueous ſolution of lac, is of conſiderable importance to the arts; not only in the formation of varniſh and colours, but in many other caſes. Mr. H. ſuppoſes it not improbable, that the unknown vehicle employed by the Venetian painters was ſome kind of reſinous ſolution, prepared by means of borax, or by the alkalis.

X. *On the Integration of certain differential Expreſſions with which Problems in Phyſical Aſtronomy are connected, &c.* By Robert Woodhouſe, A. M. &c.

This very ingenious mathematician continues to devote his attention to the ſimplification of the analytical calculus. In this difficult, but highly uſeful courſe, he is eminently ſucceſsful. The introduction of the new calculi, as they have been called, has indeed extended the bounds of ſcience; but at the ſame time it has, as Mr. Woodhouſe juſtly remarks, enormouſly encreaſed its difficulties both in number and magnitude, as the differential forms which can be completely integrated, occur in few problems only, and thoſe of ſmall moment, while the inveſtigations of phyſical aſtronomy give riſe to differential expreſſions, which call forth all the reſources of analyſis, even for their approximate integration, eſpecially as the ſeries in which the integrals of theſe expreſ-

ſions are exhibited, are uſeleſs for the purpoſe of computation, except their terms continually decreaſe, and except the limits of the ratio of the decreaſe of the terms can be determined.

Mr. W. here conſiders ſeveral analytical expreſſions, and exhibits their reduction into one, without the introduction of geometry; the aid derived from which he conſiders to be of very ſmall extent. Indeed, he affirms that, if we except the circle, ellipſis, and parabola, we only create unneceſſary and circuitous operations, by introducing curves into the diſcuſſion of queſtions purely analytical.

We recommend the paper to the ſerious peruſal of mathematicians; for, as Mr. W. juſtly obſerves, the perfection of analyſis depends on ſimilar reductions. Indeed, a careful inveſtigation frequently ſhews, that methods apparently different, becauſe differently expreſſed, are founded on the ſame principle. And although examination and ſtudy may thus diminiſh the ſeeming bulk of our knowledge, they will increaſe its preciſion and purity.

XI. *Obſervations on Baſalt, and on the Tranſition from the Vitreous to the Stony Texture, which occurs in the gradual Refrigeration of melted Baſalt; with ſome Geological Remarks.* By Gregory Watt, Eſq.

The important geological conſequences that are deducible from Sir James Hall's experiments on the regulated cooling of melted baſalt, led Mr. Watt to expoſe to the action of heat a much larger maſs of baſaltic matter than had hitherto been operated upon. With this view he melted about ſeven hundred weight of Rowley ragg, in one of the common reverberatory furnaces uſed in iron founderies for the fuſion of pig iron. This variety of baſalt formed a perfect glaſs, which, after being covered with heated ſand, was ſo ſlowly cooled, that it was eight days before the maſs could be extracted from the furnace, and even then it retained conſiderable internal heat. From the different thickneſſes of various parts of the maſs, and the unequal action of the heat, the texture was not homogeneous, a circumſtance which fortuitouſly diſcloſed ſome very ſingular peculiarities in the arrangement of bodies paſſing from a vitreous to a ſtony ſtate.

The glaſs has few air bubbles. It is harder than feldſpar. It has ſcarcely any action on the magnetic needle. Its colour is black, and it is nearly opaque. Its ſpecific gravity is 2.743.

The firſt tendency towards arrangement is developed by the formation of thickly diſſeminated minute globules. They are greyiſh

greyiſh brown, ſometimes inclining to chocolate brown. Their diameter rarely exceeds a line. If the union of the globules has been imperfectly effected, the fracture of the maſs diſplays the form of each globule. But if this ſtage of the arrangement has been completed, the maſs becomes compact, and ſtrongly reſembles ſome varieties of jaſper in its texture and opacity. Its magnetic action is extremely feeble; and its ſpecific gravity is 2.938.

Another change immediately commences, by which the maſs acquires a more ſtony texture, more tenacity, and its colour becomes black. Secondary ſpheroids are formed in the heart of the ſubſtance, whoſe centres are remote from each other, ſo that they ſometimes extend to a diameter of two inches, and, gradually enlarging, ſeem only to be limited by contact with one another. They are radiated with diſtinct fibres, which ſometimes form concentric coats. They are eaſily ſeparable from the maſs, and, when they come into contact, both are compreſſed, their limits are defined by a plane, and each of the ſurfaces are of a ruſty colour.

As the fibrous ſtructure propagates itſelf by radiation, the centres of the ſpheroids become compact, generally before they attain the diameter of half an inch. This compact nucleus extends itſelf to the limits of the ſpheroids, and the matter between them acquires the ſame arrangement. The maſs is now compact, ſtony, and poſſeſſes great tenacity. Its hardneſs is inferior to that of the glaſs. Its action on the magnetic needle is conſiderable; and its ſpecific gravity is 2.938. It is black, inclining to ſteel grey, abſolutely opaque, and only reflects light from a few minute points. The ſpheroids, although rendered inviſible, are not obliterated, as their ruſty ſurfaces are often diſcloſed by fracturing the maſs.

"A continuation of the temperature favourable to arrangement, ſpeedily induces another change. The texture of the maſs becomes more granular, its colour rather more gray, and the brilliant points larger and more numerous; nor is it long before theſe brilliant molecules arrange themſelves into regular forms; and, finally, the whole maſs becomes pervaded by thin cryſtalline laminæ, which interſect it in every direction, and form projecting cryſtals in the cavities. The hardneſs of the baſis ſeems to continue nearly the ſame; but the aggregate action of the baſis, and of the imbedded cryſtals on the magnetic needle, is prodigiouſly increaſed. It appears to poſſeſs ſome polarity; and minute fragments are ſuſpended by a magnet. Its ſpecific gravity is ſomewhat increaſed, as it is now 2.949. The cryſtals contained in it, when examined by a microſcope, appear to be faſciculi of ſlender priſms, nearly rectangular, terminated by planes perpendicular to the axis; they are extremely brilliant; their colour is greeniſh black; they are harder than

glaſs, and fuſible at the blowpipe; they are ſuſpended by the action of a magnet; they are arranged nearly ſide by ſide, but not accumulated in thickneſs, ſo that they preſent the appearance of broad thin laminæ; they croſs one another at all angles, but always on nearly the ſame plane; and the laminæ thus formed is often three or four lines long, and from a line to a line and a half broad, but extremely thin."—(p. 285.)

To this may be added,

"The cavities which exiſted in the glaſs are not obliterated during the ſubſequent proceſſes, though their interior ſurfaces undergo ſome change. The minute globules firſt formed often become prominent, and project into the cavities. Theſe minute points are ſoon obliterated by the large curves of fibrous ſpheroids, which give a mamillated form to the interiors of the cavities; and, when the cryſtals are generated in the maſs, they ſhoot into ſome of the cavities, and line them with their brilliant laminæ."—(p. 286.)

Mr. Watt imagines, that by a continuance of the heat, the cryſtals would have been augmented in their dimenſions, till they acquired ſufficient magnitude for their nature to be accurately determined by the uſual modes of inveſtigation. He alſo thinks, that as it is well known that heat is emitted by all bodies in changing their ſtate from the gaſeous to the fluid, and from that to a ſolid, ſo we may reaſonably ſuppoſe heat may be emitted in thoſe changes of arrangement which affect the internal texture of a body after it has attained an apparently ſolid ſtate. If ſuch be the caſe, when any of the particles enter into a new aſſociation, they muſt form a minute point from which heat muſt iſſue in every direction, till the temperature of the maſs is equalized, and then the recurrence of the ſame circumſtances will cauſe other particles to enter into the ſame union, which, by the attraction of aggregation will be depoſited round the point firſt formed. By a ſucceſſion of theſe alternate depoſitions and conſequent emiſſion of heat, not only the formation of the firſt obſerved globules may be explained, but alſo that of the larger ſpheroids which are radiated and formed of concentric coats. This mode of formation has the advantage of accounting for their mutual impenetrability, which would be difficult if we were to ſuppoſe them formed of divergent radii. The more compact ſtate of aggregation alſo begins in the centres of the ſpheroids, and extends to their peripheries.

The phenomena here related ſhew, that even the fluidity of the ſuſpending medium is not an indiſpenſable condition in cryſtallization. Inſtances have indeed been long known of the internal motions and arrangements of the particles of matter, at temperatures very much below the heat requiſite

for

for their fluidity: ſuch as the formation of Reaumur's porcelain, the annealing of the metals, and the tempering of ſteel; but they have not been regarded with the attention they deſerve. Here, however, we obſerve the cryſtalline molecules to arrange themſelves, and to form cryſtals, which, although minute, are yet perfect; and there is reaſon to ſuppoſe that they would gradually increaſe, if the temperature favourable to their generation was continued. As the attraction of maſſes of matter are relatively as their quantities, it follows, that unleſs a very potent counteracting cauſe can be exerted, the moſt abundant ingredient in the mixture will be the firſt to cryſtallize, although ſuch might be, in fact, the moſt fuſible.

The application of theſe phenomena to geology is ſkilfully exhibited by Mr. Watt. We have only room to exhibit a few of the principal reſults.

"It ſeems, that the ſame order of arrangement would prevail in ſubſtances that were ſuſpended in a fluid medium, as the degrees of attraction would be the ſame. In either caſe, the firſt ſtep by which the arrangement of an apparently homogeneous maſs commenced, would, probably, be the accumulation of particular molecules into little globules. Such ſeems to have happened in variolites and other rocks which contain ſpherical concretions of a different nature from their baſis. Still farther advanced is the arrangement of porphyries: the molecules of one ſpecies have aſſumed a regular cryſtalline form, and ſometimes two or even more varieties of cryſtals are formed, which remain unmixed in the unarranged baſis. If the remaining molecules of that baſis are ſuſceptible of cryſtallization, it may be fairly concluded, that an extenſion of the proceſs of arrangement would convert the porphyry into granite, or at leaſt into one of the compound aggregates of cryſtals which conſtitute the numerous tribes of granites, grunſteins, and ſienites; and it ſeems equally probable that this might be accompliſhed, whether the molecules were indebted to a ſuitable temperature or to an aqueous medium for the requiſite facility of movement.

"The formation of granite and other rocks muſt, however, be referred to the ultimate perfection of cryſtallization, by which all the molecules have been permitted to arrange. Thoſe granites called porphyritic, in which large cryſtals of feldſpar are imbedded in a baſis compounded of the ordinary ingredients of granite in ſmall grains, are apparently generated from a menſtruum in which the molecules of one ſpecies being greatly predominant in number to the reſt, are the firſt to exerciſe their polarity, and conſtitute large cryſtals, which are afterwards ſurrounded by ſmaller ones, reſulting from the ſucceſſive ſeparations of the remaining elementary molecules."—(p. 301.)

Mr. Watt alſo gives a very happy application of the phenomena he had obſerved to the formation of baſalt. If a fluid

mass of this ſubſtance has filled a valley, an arrangement of its particles will equally take place, whether its ſolution was igneous or aqueous. From the ſlow and regular abſorption of its heat or moiſture by the rocks on which it repoſes, it is probable that after a ſtratum of the jaſpideous ſubſtance has been formed, a number of radiated ſpheroids will be generated in it, the peripheries of which, on coming into contact, will form polygonal priſms; while the ſame cauſe that determines the concentric fracture of the fibres of the ſpheroids, will account for the convex articulations obſerved in baſaltic columns.

Baſalt, from the immenſe magnitude of its columns and other circumſtances, has particularly engaged the attention of naturaliſts; but many other minerals affect the ſame form, and their formation will admit of the ſame manner of explanation. The ſuperiority of this explanation, above the uſual method of accounting for the phenomena by contraction, is well ſhewn by Mr. Watt: as contraction cannot account for the extreme regularity of the ſides and angles; for the articulations, and particularly for the cloſe contact of the perfect columns, nor for their mutual adheſion.

XII. *An Analyſis of the Magnetical Pyrites; with Remarks on ſome of the other Sulphurets of Iron.* By Charles Hatchett, Eſq.

The magnetical pyrites analyſed by Mr. Hatchett is found in great abundance in Caernarvonſhire, and appears to conſiſt of iron united with conſiderably ſmaller quantity of ſulphur than is found in the common pyrites; being in fact the ſame as the artificial ſulphuret of iron, which alſo appears to be ſtrongly magnetic. Mr. Hatchett found that as carbone, ſulphur, and phoſphorus, produce, by their union with iron, chemical effects which are nearly ſimilar, ſo do each of them, when combined with that metal in certain proportions, not only permit it to receive, but alſo to *retain* the magnetical properties. He alſo found that the phoſphuret of iron formed a ſtronger magnet than the ſulphuret. Theſe diſcoveries are of conſiderable importance, and promiſe to lead to ſome elucidation of the chemical hiſtory of magnetiſm, which is, at preſent, almoſt a total void.

XIII. *Remarks on the voluntary Expanſion of the Skin of the Neck, in the Cobra de Capello or Hooded Snake of the Eaſt Indies.* By Patrick Ruſſel, M. D. *With a Deſcription of the Structure of the Parts which perform that Office.* By Everard Home, Eſq.

The remarkable expanſion of the neck in this ſpecies of ſnake, the Coluber Naja of Linnæus, is here ſhewn to ariſe from

from the occaſional extenſion of the cervical ribs, which, when depreſſed, lie on the ſide of the ſpine, one on another. Theſe ribs are twenty in number, increaſing in length from the firſt to the tenth and eleventh, after which they again decreaſe. They differ from the other ribs, as they have only a ſlight curvature.

XIV. *Continuation of an Account of the Changes that have happened in the relative Situation of double Stars.* By William Herſchel, LL. D.

Dr. Herſchel firſt corrects the arguments in his former paper, on the changes in the relative ſituation of double ſtars, publiſhed in the Phil. Tranſ. for 1803 (ſee Imp. Rev. vol. i. p. 300,) from the newly publiſhed obſervations made by the Aſtronomer Royal on the proper motion of α Geminorum; and afterwards proceeds to give an account of the changes that have happened, either in the poſition or mutual diſtance of fifty double ſtars. The reſult of which is thus briefly deſcribed by him:

"In the following liſt of them, it will be ſeen that, of 50 changeable double ſtars which are given, 28 have undergone only moderate alterations, ſuch as do not amount to an angle of 10 degrees. None of them, however, have been admitted, except where the change was at leaſt ſo conſiderable, that the micrometer which was uſed on this occaſion could aſcertain the change with a proper degree of accuracy. Two of the ſtars, indeed, have hardly ſuffered any alteration in the angle of poſition; but, with them it will be found, that a change in their diſtance has been ſo aſcertained as not to admit of any doubt. Thirteen of the ſtars have altered their ſituation above 10 degrees, but leſs than 20. Three ſtars have undergone a change in the angle of poſition of more than 20, and as far as 30 degrees. The ſix remaining ſtars afford inſtances of a ſtill greater change, which, in the angle of poſition of ſome of them, amounts to more than 30 degrees; in others, to near 40, 50, 60, and upwards, to 130 degrees."—(p. 359.)

XV. *Obſervations on the Change of ſome of the proximate Principles of Vegetables into Bitumen; with Analytical Experiments on a peculiar Subſtance which is found with the Bovey Coal.* By Charles Hatchett, Eſq.

The ſpontaneous alterations by which bodies formerly appertaining to the organized kingdoms of nature, have, after the loſs of their vital principles, become gradually converted into mineral ſubſtances, are here ſketched out, and illuſtrated by the chemical analyſes of the intermediate ſtages of exiſtence.

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The animal origin of the bituminous ſubſtances is ſupported by ſome few obſervations; but Mr. Hatchett, after tracing the ſeveral changes in animal ſubſtances, from the foſſil ivory which ſtill retains its cartilage, to the more recent limeſtone and chalk ſtrata, profeſſes to bring forward a few additional facts, which demonſtrate that bitumen is actually formed from the reſin, and perhaps from the other juices of vegetables.

With this view, he mentions Dr. Correa de Serra's account of a ſubmarine foreſt at Sutton, on the coaſt of Lincolnſhire, the timber of which has not ſuffered any very apparent change: this timber Mr. Hatchett found to contain potaſh.

Secondly, the ingenious author examined a ſchiſtus found by Sir Joſeph Banks in Iceland, near Reykum. A great part of this ſchiſtus conſiſts of leaves, evidently thoſe of the alder, interpoſed between the argillaceous lamellæ. Theſe leaves, although they appeared to be in the ſtate of charcoal, contained not only vegetable extract, but alſo a ſmall portion of reſin, but no tannin nor potaſh could be extracted from them.

The next tranſition appears to be the ſtate of Bovey coal, to which the ſubſtance, called in Iceland, ſurturbrand, is perfectly ſimilar. This is found in ſtrata, compoſed of wood or trunks of trees which have completely loſt their cylindrical form, and are perfectly flattened, as if they had been ſubjected to an immenſe degree of preſſure. Bergmann had noticed this apparent compreſſion of the ſurturbrand, and attributed it to ſome chemical change taking place, whereby the ſolidity of the wood was impaired, rather than to the effect of preſſure alone; becauſe the petrified ſhells in the calcareous ſtrata, although lying under the argillaceous ſtrata, and of courſe ſubjected to a ſtill greater degree of preſſure, preſerved their original figure unimpaired. But Mr. Hatchett, after obſerving that it is not likely ſhells ſhould be thus acted upon, is of opinion, that this flattened ſtate of the timber, as alſo of the ſhells and other petrified ſubſtances found in argillaceous ſtrata, is principally owing to the contraction of thoſe ſtrata, (aided by the other cauſes) in conſequence of deſiccation, to which he is inclined to attribute a very great degree of power. This is certainly a very ingenious explanation; and we have no doubt but that it will ſtand the teſt of farther inquiry. Bovey coal affords no trace of alkali, nor of vegetable extract, but when treated with alcohol it yielded a very minute portion of reſin, yet ſufficient to ſhew that the whole of the proximate principles of the original vegetable have not been entirely changed.

Dr. Milles, in his remarks on the Bovey coal, (Phil. Trans. Vol. li. p. 536.) had ſtated, that there was found adhering

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to that ſubſtance, a yellow loam ſaturated with petroleum: Mr. Hatchett has ſince been enabled to procure ſome of this mineral, and to examine it with more care. The following are his obſervations upon it.

"It accompanies the Bovey coal in the manner already deſcribed, and is found in maſſes of a moderate ſize. The colour is pale browniſh ochraceous yellow: the fracture is imperfectly conchoidal. It appears earthy externally, but, when broken, exhibits a ſlight degree of vitreous luſtre. The fragments are irregularly angular, and completely opaque at the edges. It is extremely brittle. It does not apparently become ſoftened, when held for ſome time in the hand, but emits a faint reſinous odour. The ſpecific gravity, at temperature 65° of Fahrenheit, is 1.135. Some ſpecimens have dark ſpots ſlightly approaching in colour and luſtre to aſphaltum; and ſmall portions of the Bovey coal are commonly interſperſed in the larger maſſes of this bitumen. When placed on a heated iron, it immediately melts, ſmokes much, burns with a bright flame, and yields a very fragrant odour, like ſome of the ſweet ſcented reſins, but which at laſt becomes ſlightly tainted with that of aſphaltum. The melted maſs when cold is black, very brittle, and breaks with a gloſſy fracture.—(p. 403.)

When examined by chemical agents, this non-deſcript mineral was found to be a peculiar and hitherto unknown ſubſtance, which is partly in the ſtate of vegetable reſin, and partly in that of aſphaltum; the reſin being in the largeſt proportion, viz. forming 55 parts in 100 of the ſubſtance, while the aſphaltum forms only 41; the remaining 3 parts conſiſted of alumina, ſilica, and iron.

From ſome experiments, Mr. Hatchett found that alcohol has a very ſlight action on the true bitumens, and that the ſmall portion which may by that agent be extracted from ſome of them, is petroleum. Hence he conſiders the ſubſtance which accompanies the Bovey coal, as one in which nature ſeems to have performed only half her work, and to have ſtopped, from ſome unknown cauſe, in the middle of it: and, from the compoſition of this ſubſtance, he is induced to call it *retinaſphaltum*, a name by which a full deſcription of its nature is conveyed.

The combuſtible mineral deſcribed by Voight, and found near the Helbra, in the county of Mansfield, agrees ſo nearly with the retinaſphaltum, that Mr. Hatchett is of opinion it will be found, upon chemical examination, to conſiſt partly of reſin and partly of bitumen.

XVI. *On*

XVI. *On two Metals found in the Black Powder remaining after the Solution of Platina.* By Smithſon Tennant, Eſq.

The black powder which remains after the ſolution of platina, has been generally believed to conſiſt chiefly of plumbago; but M. Deſcotils and MM. Vauquelin and Fourcroy have ſhewn that ſuch is not its real nature. Mr. Tennant has however made more ſucceſsful reſearches into the nature and compoſition of this ſubſtance, which he extracted from the grains of platina, carefully freed from any heterogeneous admixture.

The ſpecific gravity of this ſubſtance is almoſt 10. 7. It readily unites with lead, but, even when the lead forms the far greateſt portion of the maſs, the alloy has not, when melted, much fluidity. On diſſolving the lead in nitrous acid, the powder was left behind, nearly unaltered; the ſame effects took place with ſome other metals. It may, however, be readily united with gold or ſilver; and the compoſition is ſo perfect, that it cannot be ſeparated by the uſual proceſſes of refining; the alloys retain conſiderable ductility, and but little alteration is produced in the colour of gold.

Mr. Tennant analyſed this powder by the alternate action of ſoda and marine acid; at each alternation ſome ſilex was taken up by the alkali, and ſeems to have been chemically combined with the metallic ſubſtances contained in the powder. From the change of colours which take place during the action of the marine acid, he denominates the metal it diſſolves *iridium*. This metal was obtained in a pure ſtate, by a careful cryſtallization of the ſolution, and ſubſequent expoſure of the cryſtals to heat, which expels the oxygen and the muriatic acid.

"It appeared of a white colour, and was not capable of being melted by any degree of heat I could apply; I could not combine it with ſulphur, nor with arſenic: lead eaſily unites with it, but is ſeparated by cupellation, leaving the iridium upon the cupel, as a coarſe black powder. Copper forms with it a very malleable alloy, which, after cupellation with the addition of lead, left a ſmall proportion of the iridium, but much leſs than in the former caſe. Silver may be united with it, and the compound remains perfectly malleable. The iridium was not ſeparated from it by cupellation, but occaſioned on the ſurface a dark or tarniſhed hue; it appeared not to be perfectly combined with the ſilver, but merely diffuſed through the ſubſtance of it, in the ſtate of a fine powder. Gold alloyed with iridium is not freed from it by cupellation, nor by quartation with ſilver [and ſubſequent parting]. The compound

was malleable, and did not differ much in colour from pure gold, though the proportion of alloy was very conſiderable. If the gold or ſilver is diſſolved, the iridium is left in the form of a black powder."—(p. 415.)

The alkaline ſolutions were conſidered by Vauquelin as ſolutions of oxide of chrome; but Mr. Tennant has found that they contain a very volatile metallic oxide, the metal of which, on account of the very peculiar and pungent ſmell of its oxide, he propoſes to call *Oſmium*. The oxide may be ſeparated from the alkali by any acid, and obtained in ſolution with water, by diſtillation. The ſolution thus obtained is colourleſs, has a ſweetiſh taſte, and the peculiar ſmell of the oxide. Paper tinged blue by violets was not reddened by it, but the vapour of the ſolution cauſed the paper to loſe much of its blue colour, and to incline to grey. Mr. Tennant mentions ſeveral phenomena which occur in the examination of this curious oxide, and he conſiders the infuſion of galls as the moſt certain teſt of this metal; this infuſion preſently produces a purple colour, becoming ſoon after of a deep vivid blue.

Quickſilver abſorbs the oſmium from the ſolution of its oxide in water, and forms an amalgam: if this amalgam is diſtilled, the oſmium is obtained in a pure ſtate.

"By expoſing it to heat with acceſs of air, it evaporates with the uſual ſmell; but if the oxidation is carefully prevented, it does not ſeem in any degree volatile. Being ſubjected to a ſtrong white heat, in a cavity made in a piece of charcoal, it was not melted, nor did it undergo any apparent alteration. Heated in a ſimilar ſituation with copper, and with gold, it melted with each of theſe metals, forming alloys which were quite malleable. Theſe compounds were eaſily diſſolved in nitro-muriatic acid, and, by diſtillation, afforded the oxide or oſmium with the uſual properties.

"The pure metal which has been previouſly heated, does not ſeem to be acted on by acids; at leaſt, I could not perceive any effect produced by boiling it, for ſome time, with nitro-muriatic acid. By heating it in a ſilver cup with cauſtic alkali, it immediately combined with the alkali, and, with water, gave a yellow ſolution, ſimilar to that from which it was produced."—(p. 418.)

XVII. *On a new Metal, found in crude Platina.* By William Hyde Wollaſton, M. D.

Dr. Wollaſton * diſtinguiſhes the metal he deſcribes in this paper,

* It is now known that Dr. Wollaſton was the diſcoverer of palladium, of which we gave ſome account in the firſt volume of our Review (p. 294). He ſtill conſiders this ſubſtance as a ſimple metal.

paper, by the name of *Rhodium*, on account of the roſe colour of a dilute ſolution of the ſalts containing it.

This metal he obtains by diſſolving crude platina, freed from the uſual impurities, in nitro-muriatic acid, precipitating the greater part of the platina by ſal ammoniac, and the other metallic contents, except the iron, by means of zinc. The copper and lead contained in the latter precipitate, were ſeparated by very dilute nitric acid, and the remaining platina, palladium, and rhodium, were again diſſolved in nitro-muriatic acid, a ſmall reſiduum being left. To this laſt ſolution common ſalt was added, and, the whole being evaporated to dryneſs, the reſiduum was waſhed with alcohol, which carried off the ſoda-muriates of platina and of palladium, and left the ſoda-muriate of rhodium. This being diſſolved in water, cryſtallized, and again re-diſſolved, was finally precipitated by zinc.

The precipitate thus obtained was in the form of a black powder, and in a quantity correſponding to about 4 parts in 1000 of the ore diſſolved. When expoſed to heat, this powder continued black; with borax it acquired a white metallic luſtre, but was infuſible. It unites readily with the other metals, except quickſilver; and, with gold or ſilver, it forms very malleable alloys, that are not oxidated by a high degree of heat, but become incruſted with a black oxide when very ſlowly cooled. When 6 parts of gold are united with 1 of rhodium, the compound requires more heat than fine gold for its fuſion; its colour, however, is ſo nigh that of gold, as to be diſtinguiſhable only by an experienced eye. On the other hand, platina and palladium agree in deſtroying the colour of gold, ſo that an alloy, in this proportion, could ſcarcely be judged by the eye to contain any gold. The rhodium which is alloyed with ſilver or gold, remains untouched on their being diſſolved in nitric or nitro-muriatic acids; it is alſo inſoluble when it has been heated by itſelf. The ſpecific gravity of rhodium ſeems to exceed 11.

From the alcohol, which carried off in the waſhing the ſoda-muriates of platina, and of palladium, the platina was firſt precipitated by ſal ammoniac, and the palladium was afterwards ſeparated from the ſupernatant fluid by pruſſiate of potaſh. Dr. Wollaſton deſcribes many of the properties of this latter metal; and informs us, that he has, like many others, repeated, but without ſucceſs, the proceſs which Mr. Chenevix had given, to form that metal from platina and quickſilver.

LXXXIII. *Overton's True Churchmen aſcertained, &c. &c.*

[*Concluded from page* 516.]

IT cannot have eſcaped the obſervation of thoſe who are converſant in the writings of Calviniſts, that ſuch writers are uniformly accuſtomed to aſcribe the decay of vital religion among us, as well as the prevalence of poſitive impiety and immorality, to a diſbelief of the peculiar doctrines of Calvin, and eſpecially to the lamentable apoſtacy of the clergy from the only true mode, in their eſtimation, of aſcertaining the eſſential truths of the goſpel. On this ſubject they never fail to enlarge with moſt eloquent declamation. Thus, for inſtance, as our readers have already ſeen, writes Mr. Overton: "Nor would it be difficult to ſhew, if this were our taſk, that, as a general rule, the piety of men has been cold, and their morality languid, in exact proportion to their diſtance from this ſun of our ſyſtem, SALVATION THROUGH GRACE, BY FAITH IN THE REDEEMER, and its attendant doctrines." p. 321. The ſame pious dread is cheriſhed by the Old Member of Parliament, in a paſſage which deſerves the attention of our readers. After charitably inſinuating that the majority of the clergy are time-ſerving hypocrites, to whom "to be of one mind with their Dioceſan may be as convenient as agreeable," he favours us with the following obſervations. They are exceedingly characteriſtic of their author, who, in almoſt every page of his pamphlet, miſtakes the moſt miſerable quibbling for wit.

"From gentlemen of this ſtamp, therefore, we are not to wonder if we henceforth hear *evangelical preaching* ſo much cried down, that, in a ſhort ſpace of time, there ſhould [*ſhall*] be nothing evangelical left to preach againſt: and ſo much ſaid in favour of *Univerſal Redemption*, which takes up ſo great a part of your Lordſhip's charge, that redemption itſelf ſhould [*ſhall*] be in danger of being *univerſally preached out of doors*; in the ſame way, and by the ſame rule, that *moral preaching* has long ago given the death's blow to *moral practice*; and the continual harangues [which] we have been *dinned* with about virtue, have left us quite at a *nonplus* to know where virtue is to be found; and this muſt be the caſe, till the clergy return to our good old reformation principles, by laying the foundation of all true virtue in Chriſt alone, and making faith in him the root from which every divine temper, and all holy practice, can poſſibly grow." (pp. 6, 7.)

Thus, according to theſe writers, much of that wickedneſs which abounds among us would quickly diſappear, if our ſpiritual guides would conſtantly inculcate that, though our own endeavours

endeavours to improve in virtue can have no effect, yet "every divine temper and all holy practice" will certainly flow from saving faith, by necessary and unavoidable consequence. We might, perhaps, pertinently ask these gentlemen, what opinion they entertain of the piety and morality of the primitive times? Do they imagine that those of any subsequent age will bear to be compared with them? And yet we defy our Calvinists to prove that, among the first teachers of Christianity, this absurd and senseless necessarian doctrine was so much as thought of.—But, not to dwell on this, it is scarcely possible, we think, to conceive that our zealous Calvinists should not be aware of the glaring and palpable inconsistency in which they involve themselves, by insisting that the world would be greatly improved if men were constantly taught that holiness is the certain and necessary consequence of faith. For, on their own most fixed and fundamental principles, it is incontrovertible that no such effect could possibly follow. Mr. Overton and Sir Richard Hill, we know, affect to disavow the doctrine of Reprobation. We shall not, therefore, urge it on them. Their disavowal of it, indeed, we have shewn to be nugatory, because he who admits Calviniftic Election, admits, *in fact*, though he may deny it *in words*, Calviniftic Reprobation. But, if Mr. Overton and Sir Richard Hill should hesitate to subscribe the first of the Lambeth Articles, they would feel, unless we are greatly deceived, no scrupulous qualms, if required to set their seal to the rest. Now the seventh of these articles expressly declares, in exact conformity with the opinion of Calvin and of his master, Augustine, that "saving grace is not communicated to all men, by which they may be saved if they will." The fourth affirms, that "those who are not predestinated to salvation shall be necessarily damned for their sins." And the third most peremptorily lays down, that "there is predetermined a certain number of the predestinate, which can neither be augmented nor diminished." This being the case, we would ask Mr. Overton and Sir Richard Hill, in which of these two classes of mankind, namely, those who are, and those who are not, predestinated to salvation, piety and morality would be increased by the most universal and most assiduous preaching of any, or of all, of the doctrines of Calvin? Would this increase take place in the Elect? Unquestionably not: for in them, who, in consequence of their election, are endued with saving grace and justifying faith, all requisite holiness, by the very hypothesis, must necessarily be produced. Would it take place, then, in those who are not included in the decree of election? Such a supposition is, if possible, still more absurd than the other; for, as these poor abandoned wretches must "be necessarily

neceſſarily damned for their ſins," they muſt alſo, to ſave the appearance of juſtice, be, as the ſyſtem conſiſtently enough determines, *prepared* for their miſerable deſtination. The decree of God muſt, in both its parts, be infallibly fulfilled; and as, according to Calviniſm, the means are equally predeſtined as the end, it follows, undeniably, that all the anxiety of our zealous Calviniſts, with regard to the doctrines taught by the clergy, is not only uſeleſs, but perfectly ridiculous.—Whatever may be the doctrines of the clergy, the Supreme Being will, undoubtedly, provide for the full accompliſhment of his own decrees. Our Calviniſts, therefore, are acting a *farce*, when they pretend to bewail the deplorable conſequences which, as they allege, muſt naturally reſult from the neglect of Calviniſtic preaching. For, if their fundamental tenets be true, no kind of preaching, nor any thing elſe, can augment or diminiſh the quantity of holineſs which God has, from all eternity, determined to confer upon his ſaints, as nothing can augment or diminiſh the number of thoſe who ſhall be ſaved. And the preaching of Calviniſm to all eternity could not ſave a ſingle ſoul of thoſe who are irrevocably foreordained to be "damned for their ſins."

With regard to the juſtneſs of the foregoing reaſoning we feel no ſolicitude. If our Calviniſtic "True Churchmen" conceive themſelves bound to deny the concluſion, let them honeſtly turn the ſubject in their mind, and they will find that the concluſion can no otherwiſe be avoided than by renouncing the premiſes, that is, by giving up every eſſential and characteriſtic doctrine of their ſyſtem. This ſyſtem, indeed, notwithſtanding the exactneſs with which all its parts apparently cohere, is yet encumbered with irreconcileable abſurdities on every ſide. Among theſe we may boldly reckon the earneſtneſs with which its votaries affect to inculcate repentance, internal holineſs, and the virtues of a good life. If Mr. Overton is to be implicitly believed, the indiſpenſable neceſſity of theſe qualifications is at preſent, in the church of England at leaſt, taught by none but his own evangelical friends. His third chapter is intituled, "An Examination whoſe Teaching moſt reſembles that of our Church and her Reformers, in reſpect to the USE made of the peculiar Doctrines of the Goſpel, and the NECESSITY OF PRACTICAL CHRISTIANITY:" and here he firſt fills, very ſuperficially we ſhould think, ſix or ſeven pages with a proof of what, we believe, nobody ever doubted, that the church of England makes a marked diſtinction between real and merely nominal Chriſtians, acknowledging none as the children of God, and heirs of everlaſting life, but thoſe who abound in the practical virtues of a

good life. He then ſtates the contraſt between the teaching, on this ſubject, of the Calviniſtic clergy and that of their opponents, in the following ſelf-important terms:

"And now, whatever all this [the doctrines of the church] accords with beſides, it is notoriouſly the doctrine of thoſe for whom we are apologizing. It is that which is avowed by themſelves; it is that for which they are ſpecifically condemned by their opponents. This conſtant, all-important uſe of the Saviour; this neceſſity of a perſonal and practical acquaintance with his doctrines, in order to ſalvation; this conſequent diſtinction between real and nominal Chriſtians, conſtitutes the moſt ſtriking of their peculiarities, and, in the judgment of ſuch divines as Dr. Paley, Dr. Croft, Mr. Daubeny, and Mr. Polwhele, the very eſſence of their guilt. In theſe particulars, even more, it is conceived, than in the theoretic articles of their reſpective creeds, the difference between the two parties conſiſts. In the ſyſtem of the one, the Redeemer is the ſun, the great ſource of light, life, motion, comfort, and every thing that is beautiful and excellent; in that of the other, he has only the place of ſome inferior luminary. The one makes ſomething real and internal, a certain ſtate of heart and character, eſſential to real Chriſtianity; the other, as will appear preſently, treats all as real Chriſtians who aſſume the Chriſtian name, and comply with the external forms of our religion."—(p. 107.)

This accuſation is ſeveral times repeated in the progreſs of Mr. Overton's work, particularly at pages 126 and 298. How falſe it is, we needly hardly obſerve; and, in truth, Mr. Overton, at other times, brings againſt the very ſame perſons, here accuſed of diſregarding practical Chriſtianity, a charge of a nature ſo directly oppoſite, that both, it is evident, cannot be true. They teach, he ſays, that men are juſtified by works as well as by faith. This doctrine, according to the Calviniſtic notions, is a peſtilent hereſy. The doctrine, it is true, when rightly underſtood, is orthodox and ſcriptural; but, whether it be ſo or not, it is perfectly clear that they who hold good works neceſſary in order to the juſtification of a ſinner, do not undervalue, as Mr. Overton pretends, the importance of practical Chriſtianity. But one of the paſſages alluded to above is ſo extremely curious, that we judge it proper to be laid before our readers. "It muſt ſeem," ſays Mr. O. "from the whole tenor of what has now appeared, that a renewed heart and a holy life are not made a SINE QUA NON in the character of a true Chriſtian, that a performance of the baptiſmal vow is not *ſo* inſiſted upon as to exclude all hopes of Chriſtian ſalvation from thoſe who neglect it." (p. 126.) In our opinion, Mr. Overton is ſingularly unlucky in the language which he here employs. The baptiſmal vow, as contained in the office for public

public baptiſm, includes a threefold promiſe, of repentance, faith, and continual obedience. A *ſine quâ non*, as we underſtand it, is another name for an *indiſpenſable condition*, without which a given event will not take place. Now this is the very light in which repentance, faith, and obedience are repreſented by Mr. Overton's opponents; who, becauſe they make obedience *a condition of juſtification and ſalvation*, are abuſed by Calviniſts as ſubverting free grace. Mr. O. himſelf repeatedly affirms, that there is no condition of juſtification but faith; and his party in general maintain, as is notorious, that, in ſtrict propriety of ſpeech, the Covenant of Grace has no conditions. Yet Mr. Overton cenſures the Anti-Calviniſtic clergy, becauſe, as he is pleaſed to aſſert, they do not inſiſt on a holy life as a *ſine quâ non* in the character of a true Chriſtian, or, in other words, as *a condition of ſalvation!* We ſhall ſuppoſe that the charge were as certainly true as it is uncharitable and unfounded. Even then, we would aſk, how can that be hereſy in Anti-Calviniſts, which, in Calviniſts, is found and orthodox doctrine?

This, however, we only notice incidentally. What we wiſh our readers particularly to obſerve is, that, on the ſubject before us, Mr. Overton and his friends have no right whatever to claim a conformity to the church of England. She clearly holds that ſalvation is conditional; that although a ſufficient portion of grace is afforded to every man, yet much is ſtill left for himſelf to perform; and that, unleſs his own endeavours co-operate with the aſſiſtance afforded him, he will infallibly forfeit the final reward. The Church can, therefore, urge upon all her members, with perfect conſiſtency, the moſt preſſing exhortations to a holy life. But nothing can be conceived more inconſiſtent and ridiculous than ſuch exhortations from the mouth of a Calviniſt. According to him, the Elect repent, believe, and obey, by the ſole operation of irreſiſtible grace. When, therefore, he is exhorting them to acquire theſe virtues, he muſt be ſenſible that, if his ſyſtem be true, he is only perſuading them to labour for that which they cannot poſſibly miſs. He is as idly employed when he addreſſes the reprobate; for he is urging them to the attainment of that which he knows it is altogether impoſſible that they ſhould ever attain. So true is it, that on the principles of Calvin all exhortations, threatenings, expoſtulations, and, in one word, all the ſanctions of morality, are converted into downright mockery and inſult.

Such of our learned readers as are acquainted with the Inſtitutes of Calvin may, perhaps, recollect the ſtrange mixture of impiety, ſophiſtry, and dogmatiſm, diſplayed, by that re-

former, in attempting to diſpoſe of this very objection. "Inſtant præterea," he ſays of his antagoniſts, "fruſtra exhortationes ſuſcipi, ſupervacuum eſſe admonitionum uſum, ridiculas eſſe objurgationes, niſi ſit penes peccatorem parere." When this, he ſays, was objected to Auguſtine, that father wrote his book, "De Correptione et Gratiâ," to ſolve the difficulty. The ſum of his ſolution is contained in this ſentence, with which he who is ſatisfied is eaſily ſatisfied: "O homo, in præceptione cognoſce quid debeas agere; in correctione cognoſce tuo te vitio non habere; in oratione cognoſce unde accipias quod vis habere." But Calvin, as he generally does, goes far beyond Auguſtine. He maintains that he is not alone in this cauſe; for that Chriſt, and all his apoſtles, are with him. And "Viderint iſti," he adds, "quomodo ſuperiores evadant in certamine, quod cum talibus antagoniſtis ſuſcipiunt. Chriſtus, qui teſtatur nos ſine ſe nihil poſſe, an ideo minus reprehendit et caſtigat eos qui extra ſeipſum male agebant? An ideo minus exhortatur ut quiſque bonis operibus incumbat? Paulus quam ſevere in Corinthios invehitur ob charitatis neglectum? Iiſdem tamen demum charitatem a Domino dari flagitat." (Lib. ii. Cap. v. §. 4.) No language could more unequivocally repreſent our Saviour as cruelly mocking mankind, by upbraiding them for not performing thoſe duties which he knew that they had no power whatever to perform.

Calvin's next ſection, which is intended to explain the *uſe* of exhortations addreſſed to beings who have no ability to comply with them, is inconceivably blaſphemous. "Quorſum," he aſks, "ergo exhortationes? *Nempe, ſi ab impiis obſtinato corde ſpernuntivo, in teſtimonium illis futuræ ſunt ubi ad Domini tribunal ventum fuerit: quinetiam jam nunc illorum conſcientiam verberant ac feriunt;* quia utcunque irrideat proterviſſimus quiſque, improbare tamen non poteſt. *Sed quid faciat miſer homuncio, inquies, quando cordis mollities, quæ ad obedientiam neceſſaria erat, illi denegatur? Imo, quid tergiverſatur, quum duritiem nulli niſi ſibi ipſi imputare queat?*" It is obvious, however, that this is a notorious falſhood; for, according to the impious reveries of Calvin, the obduracy of the wicked is the joint effect of both the decree and the operation of God. He goes on, notwithſtanding, to dogmatiſe as follows: "Præcipua autem utilitas [exhortationum ſcil.] erga fideles conſideranda eſt; in quibus ut *omnia* per Spiritum ſuum agit Dominus, ita verbi ſui inſtrumentum non prætermittit, et illud ipſum non ſine efficaciâ uſurpat. . . . Atqui, excipies, *Cur jam admonentur officii ſui, ac non potius ſinuntur Spiritus directioni? Cur hortationibus ſolicitantur, quando feſtinare magis nequeunt quam fert Spiritus incitatio? Cur caſtigantur,*

caſtigantur, ſi quando a viâ deflexerunt, quando neceſſariâ carnis infirmitate lapſi ſunt? O homo, quis es qui legem imponas Deo? Si ad recipiendam hanc ipſam gratiam quâ ſit ut hortationi pareatur, per hortationem vult nos præparari, quid habes quod in eâ œconomiâ mordeas vel fugilles? . . . . Bifariam Deus in electis ſuis operatur; intus per Spiritum; extra per verbum . . . *Verbum idem dum reprobis deſtinat, etſi non in eorum correctionem, in alium tamen uſum valere facit;* QUO ET IN PRÆSENS CONSCIENTIÆ TESTIMONIO URGEANTUR, ET IN JUDICII DIEM REDDANTUR INEXCUSABILES."

It is impoſſible, we think, that a pious mind ſhould not be inexpreſſibly ſhocked by the cruel and unfeeling character which Calvin, in this paſſage, has had the audacity to aſcribe to Him whoſe tender mercies are over all his works. Yet the learned and zealous Old Member of Parliament appears to experience no unpleaſant ſenſations from the contemplation of this picture. In the paſſage here ſubjoined our readers will inſtantaneouſly recogniſe a moſt faithful imitation of Calvin's general mode of reaſoning, and an unreſerved admiſſion of the impious concluſion, that the exhortations and expoſtulations of Scripture can neither have, nor were intended to have, any effect on the greater part of mankind. Let our readers judge whether we wrong him or not.

"As I believe the Divine will to be the ſource and cauſe of all things, and that on which all other things depend, ſo I believe this will to be immutable; to be holy, juſt, and good: and that it can never be fruſtrated or diſappointed: that although, in order to accommodate the language of Scripture to our capacities, God frequently complains of the obduracy of ſinners' hearts, and laments their obſtinacy in refuſing to turn from their evil ways and live, yet this is generally by the mouths of his prophets, who, though under the immediate guidance of the Holy Ghoſt, yet expreſs themſelves after the manner of men, not as though God's eternal deſigns and counſels ever were or could be defeated and rendered null and void, but *to prove to us more fully the dreadful apoſtacy of human nature, and to leave the impenitent without excuſe.*"—(pp. 10, 11.)

But it is proper to advert to one or two of the reaſons on which Mr. Overton decides that his opponents deny the neceſſity of internal and practical Chriſtianity, in order to ſalvation. The firſt of them is derived from an expreſſion of the Anti-Jacobin Reviewers, and is thus ſtated by our author:

"The Anti-Jacobins then, in oppoſition to thoſe who contend for this kind of religion, ſay, 'Our Church ſuppoſes all who are baptized to be in a ſtate of ſalvation.' Now, if this phraſe has any meaning, as it is here uſed, it muſt mean ALL, whatever be their characters; for that baptized perſons who poſſeſs a Chriſtian cha-

character are in this ſtate, the Divines [whom] they are oppoſing do not deny. By 'a ſtate of ſalvation,' they muſt alſo be underſtood to mean a ſtate, in which, if men die, they will inherit the kingdom of heaven; for that all profeſſing Chriſtians are ſo far in a ſtate of ſalvation as to enjoy church privileges, and the *means* of ſalvation, nobody denies."—(Ov. p. 115.)

There exiſts not, we are certain, a ſingle perſon of common ſenſe and of common candour, who will not inſtantly pronounce this reaſoning to be a moſt diſingenuous and ſophiſtical cavil. That the church *ſuppoſes* all who are baptized to be in a ſtate of ſalvation, requires no other proof than the language which ſhe puts into the mouth of *every child* who repeats his catechiſm: "I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour." She does not, indeed, when ſhe makes this ſuppoſition, adopt the doctrine of Mr. O. and his friends, that this ſtate of ſalvation is indefeaſible, or that grace once conferred can never be loſt; for the catechumen immediately adds, "And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end." She ſuppoſes, nevertheleſs, that every perſon baptized is in a ſtate of ſalvation; for ſhe holds, that baptiſm, when rightly adminiſtered and rightly received, conveys the remiſſion of all paſt ſin, and beſtows upon the party the privileges of a regenerate perſon, or one of God's elect. (See the Prayer of Conſecration, the Addreſs before, and the Prayer after, the Lord's Prayer, in the office for public Baptiſm.) Does the church, then, deny the neceſſity of internal and practical Chriſtianity? Mr. O. himſelf ſhall anſwer this queſtion, who, in another part of his book, writes thus:

"In a *general* form ſhe [the church] uſes general expreſſions. She aſſumes not the prerogative of knowing men's hearts, or God's unrevealed appointments. Neceſſarily, therefore, not leſs than in the judgment of charity, on ſome occaſions ſhe addreſſes *all* as true Chriſtians who *profeſs* to be ſuch. Every child that ſhe has baptized, ſhe ſpeaks of as 'regenerate,' as a partaker of the privileges of the Goſpel, and as, in ſome ſenſe, called to 'a ſtate of ſalvation.' She puts the language of real Chriſtians into the mouths of all her worſhippers: ſhe expreſſes a favourable hope of every perſon whom ſhe inters.—Are we hence to conclude that our church knows of no diſtinction, but that between *profeſſed* Chriſtians and *profeſſed* Heathens, Jews, &c.; and that ſhe really conſiders *all* who are her nominal members, in ſuch a ſenſe, in a ſtate of ſalvation, as that they will eſcape future puniſhment, and obtain everlaſting happineſs, *whatever be their characters?*.... Surely our Reformers knew too much of the Scriptures; had too great an averſion to Popery, and too much good ſenſe and piety to ſubſtitute the mere

ſhadow for the ſubſtance, and maintain this abſurd and licentious ſyſtem. It is contrary to what our church teaches expreſsly."—(Ov. pp. 102, 103.)

Whatever we may think of ſome expreſſions in this paſſage, it is impoſſible to conceive a more complete defence than it furniſhes for the Anti-Jacobin Reviewers. This paſſage, indeed, and that which contains the accuſation againſt our critical brethren, are ſo nicely balanced againſt each other, that the force of both is completely deſtroyed. We preſume that they have been furniſhed by different contributors to Mr. Overton's multifarious work; and that, in arranging his motley maſs of materials, their glaring contradiction ſomehow eſcaped him. This certainly appears to us, at leaſt, the only rational account of the matter.

But the truth is, that notwithſtanding Mr. Overton's conſtant boaſt of the conformity of his doctrines with thoſe of the church, the church and he are, in a great many inſtances, at utter variance with one another; and, perhaps in no caſe is this variance more viſible, than on the ſubject of baptiſm. Mr. Overton, indeed, affirms that his party "neither omit, nor miſrepreſent, nor by any means depreciate the true doctrine of baptiſm." (p. 108.) But, if this aſſertion be true, the notions which the church of England holds with regard to this ordinance, are evidently falſe. She teaches that juſtification is conferred in baptiſm, as is evident from the language of the homily which ſays, that "our office is not to paſs the time of this preſent life, unfruitfully and idly, after that we are *baptized or juſtified.*" Mr. O. denies that, in this paſſage, the words *baptized* and *juſtified* are ſynonimous; and he palpably miſrepreſents Dr. Hey, with a view to compel that very learned Divine to favour his own ſentiment. The church holds that *infants* are juſtified at baptiſm: Mr. O. very evidently diſbelieves this doctrine. Having mentioned the book, called the "Neceſſary Doctrine, &c." which ſays that baptiſm is the way "by which God hath determined that man, being of age and coming to Chriſtendom, ſhould be juſtified;" Mr. O. after proteſting againſt this, as illegitimate authority, obſerves, that "it certainly does not hence follow that baptiſm is the way by which thoſe who are *not of age*, and therefore not capable of faith and repentance, are juſtified." (p. 181.) The obſervation is true; but it has here no meaning, except as expreſſive of Mr. O.'s diſbelief, that perſons not of age, are juſtified in baptiſm. Accordingly, he talks of this ordinance, as "the bare admiſſion into the Chriſtian religion," (p. 180) that is, as a ceremony totally devoid of ſignificance. But on the connection between juſtification

and baptiſm, the church founds the very important doctrine, that "children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved." This is well expreſſed in the homily on Salvation, (p. 17.) "Infants being baptized, and dying in their infancy, are, by Chriſt's ſacrifice, waſhed from their ſins, brought to God's favour, and made his children and inheritors of his kingdom of heaven." Mr. O. indeed, has mutilated this paſſage, and produced it in ſuch a form as excludes its application in particular to infants. His edition of it is this: "By this ſacrifice *we* are waſhed from our ſins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven." (p. 183.) Mr. O. in his preface, makes parade of the care with which he has guarded againſt "the iniquity of quotation." But, ſays Mr. Daubeny, "Had the author of a 'Guide to the Church' *thus quoted*, he would not have been ſpared." (p. 241.) We recommend to Mr. Overton's attention, the language of the primitive church on this ſubject, and particularly this canon of the Council of Carthage: "*Quicunque negat parvulos per baptiſmum Chriſti a perditione liberari, et ſalutem percipere ſempiternam, anathema ſit.*" And we are ſure that, from every well-inſtructed member of the church of England, the following reflections of her excellent Vindicator muſt meet with moſt hearty and unqualified approbation.

"The title [which] Mr. O. has prefixed to his publication, is 'The True Churchmen aſcertained,' by whom we underſtand perſons living in ſtrict conformity to the doctrine and diſcipline of that church of which they are members. From Mr. O.'s doctrine of juſtification, then, ſeeing that ſo far as it applies to the ſacrament of baptiſm, it is in direct contradiction to the plain language of our Homilies, Articles, and Liturgy, it follows that, to eſtabliſh his claim to *true churchmanſhip*, reference muſt be had to his connection with a church whoſe doctrine, on this ſubject at leaſt, is at decided variance with that of the church of England; and how Mr. O.'s repreſentation of baptiſm, as 'the bare admiſſion into the Chriſtian religion,' is reconcileable with his profeſſional acknowledgment of 'one baptiſm *for the remiſſion of ſins*,' I profeſs myſelf incompetent to determine."—(pp. 253, 254.)

Among thoſe whom Mr. Overton reckons his opponents, none are treated by him with more undiſſembled ſeverity than Mr. Daubeny; nor, on reflection, can we wonder that this ſhould be the caſe. It was natural that this well-informed Divine, who has contributed ſo much to eſtabliſh right notions of the Chriſtian church, ſhould incur the high diſpleaſure of a party, who, whatever they may pretend, moſt evidently, neither in doctrine nor in diſcipline, are firm friends to the church

of

of England. Accordingly, one of the grounds on which Mr. O. accuſes the clergy oppoſed to him of depreciating the value of internal and practical Chriſtianity, is diſcloſed in ſome expreſſions of the author of "A Guide to the Church," moſt palpably perverted and miſapplied.

"Mr. Daubeny ſees no difference between the true church of Chriſt and the national church; ... and ſpeaks indiſcriminately of all who have been regularly baptized, and remain in the eſtabliſhed communion, as 'members of Chriſt's body,' "partakers of Chriſt's ſpirit," &c. ... 'Every Chriſtian,' that is, every *profeſſed* Chriſtian, he ſays again, after being called to reconſider the ſubject, who is "living in a ſtate of communion with the church," namely, with that 'viſible ſociety' of Chriſtians, 'where the epiſcopal form of government is to be found, *is in the ſure road to ſalvation.*' ... The diſtinction between the national eſtabliſhment and the true church of Chriſt, Mr. D. teaches, is 'unneceſſary,' and 'a falſe diſtinction.' "That," he ſays, "may be a true church, in which the pure word of God is not preached," &c. &c.—(pp. 115, 116.)

Now, when Mr. D. teaches that thoſe who are in communion with the national church, are *in the ſure road to ſalvation*, does Mr. O. underſtand him to mean that they *will infallibly be ſaved without practical Chriſtianity?* If he does not, then his urging this expreſſion, as a proof that Mr. D. lays no ſtreſs on a holy life, is nothing to the purpoſe. If Mr. O. will ſay that he does underſtand Mr. D. in this ſenſe, we ſhall only ſay that his intellect muſt be of a peculiar texture, very different indeed from that of other men, and that every page of Mr. D.'s publications belies Mr. O.'s interpretation. But we ſhall not be deterred from ſpeaking our opinion without reſerve. Mr. O. we ſay, then, knew very well that Mr. D. was, here, oppoſing communion with the eſtabliſhed church, not to holineſs or practical Chriſtianity, but to the danger and ſin of SCHISM. He is therefore guilty of a groſs perverſion of his opponent's meaning. But is Mr. O. prepared to maintain *that the national church of England is not a true church of Chriſt?* He will hardly, we think, openly and avowedly ſay ſo. Yet, on any other ſuppoſition, his virulent cenſure of Mr. D. is not only nugatory, but abſurd. Mr. O. we know, as well as all the "regular Clergy of the Eſtabliſhment, who are ſometimes called Evangelical Miniſters," has a tender friendſhip for every Calviniſt, whether of the eſtabliſhment or out of it; and of ſuch excluſively, we have little doubt, his true church conſiſts. If ſo, he is wantonly beating the air, and not confuting Mr. D. For Mr. D. in the paſſages quoted above, is evidently ſpeaking of a *viſible* church, while Mr. O. is ſpeaking of an *inviſible*. Mr. O. however,

however, though a minister of the church of England, seems to have a very mean opinion of the commission by which he acts. "Under a vast deal," he says, "of pretensions to candour, and generosity, and brotherly kindness, it requires the utmost stretch of Mr. D.'s charity to believe any professors of Christianity in a state of salvation who differ from him in external matters: At the best, they can only, he maintains, be left to the uncovenanted mercies of God." (Ov. p. 264.) But why did not Mr. O. refute Mr. D.'s positions, which are these? "In the church we have the sacraments of Christ's appointment, the seals of that covenant by which fallen man lays claim to eternal life; together with the ambassadors of Christ, whose sacred office it is to administer them. . . . On the other hand, when you leave the church, you leave the ministers and sacraments of Christ behind you. *You may, indeed, appoint other ministers, and institute other sacraments, but these ministers are not the ambassadors of Christ, nor are the sacraments [which] they administer the sacraments of Christ; for the essence of an ambassador's office is, that he should be commissioned by the party whom he represents, and in whose name he acts; and the essence of a covenant, of which the sacraments are seals, is, that it should be binding upon the party in whose name it is made.*" [Daub. Guide, p. 178, &c.) To this doctrine we should have expected objections from the self-commissioned minister of the tabernacle or meeting-house. But to Mr. O. as *a Clergyman of the Church of England*, we can hold up an authority which he will not dispute. His venerable mother in her articles tells him that "they who receive baptism *rightly*, are grafted into the church;" and in her canons she declares that "no meetings, assemblies, or congregations of the king's born subjects, but those of the established church, may *rightly* challenge to themselves the name of *true and lawful churches*." On this subject, the following observations of Mr. Daubeny are well deserving Mr. Overton's most serious consideration.

"Unless the church has been under a great mistake in this business from the beginning, the proper administration of the Seal of the Covenant is necessary to convey a title to the benefits of it! With Mr. O. however, it should seem that the difference between being *rightly* baptized, and otherwise, that is, between having the Seal of the Covenant *rightly* applied or not, is a difference only '*in external matters.*' The church of England considers baptism to be a sign of regeneration, of an inward and spiritual grace conveyed to the party; Mr. O. (as it has been already observed,) represents it as 'the bare admission into the Christian religion'; thereby degrading a sacrament into an '*external form*,' a beggarly element, communicative of no benefit whatever. *Whether Mr. O. therefore, baptizes, or his parish clerk; or whether persons are baptized in the church or out of it, seems, with him, to be a difference only* '*in external*

ternal matters.' This language might, indeed, be in character from an irregular preacher, who had jumped from the ſhop-board into the pulpit, with no authority but what he derived from his own ſelf-ſufficiency; but certainly was not to be expected from one of the appointed Stewards of the Divine Myſteries, who had received a regular commiſſion for the purpoſe, in conſequence of his ſolemn engagement, 'ſo to miniſter the doctrine and ſacraments as the Lord hath commanded, and as this church and realm hath received the ſame.' (Ordin. of Prieſts.) And were the church of England, in convocation, to ſit in judgment on Mr. O.'s book, ſhe could not, conſiſtently with her appointed forms, conſider the title prefixed to it, of 'The true Churchmen aſcertained,' to be a title to which Mr. O. had manifeſted the beſt pretenſions."—(Daub. Vind. pp. 324—326.)

With regard to Mr. O.'s aſſertion, that "Mr. Daubeny ſees no difference between the true church of Chriſt, and the national church," Mr. D. obſerves that theſe words, connected as Mr. O. has connected them, are not to be found in any of the parts of his writings to which Mr. O. refers. Still, he ſays, as applied to the church of England, he has no reaſon to diſavow them; and what he ſays is moſt true. For Mr. D. does not defend the church of England as an eſtabliſhment, but as a true church of Chriſt. Of this Mr. O. could not be ignorant, becauſe he muſt have read the following paſſage in Mr. D.'s "Appendix to the Guide to the Church," p. 475, 476, addreſſed to Sir R. Hill.

"In p. 190 you unneceſſarily put the idea into your reader's head, that 'a national eſtabliſhment is *one thing*, and a Chriſtian church *another.*' I ſay, *unneceſſarily*, becauſe *we* have nothing to do with the ſubject. In this country a national eſtabliſhment and a Chriſtian church are *one* and *the ſame thing*; for, happily for us, they are in uniſon together. Moreover, you muſt know, Sir, that the church of England is not defended, and the neceſſity of communion with it enforced, becauſe it is *a national eſtabliſhment*, but becauſe it is *an apoſtolic church of Chriſt*. You muſt know, if you will but give yourſelf time to conſider, that a doctrine that cries up purity to the ruin of unity ought to be rejected; becauſe the goſpel calls for *unity* as well as *purity*. You muſt know, moreover, that every thing that is to be found in the true church, is to be met with in the eſtabliſhed church of this country; all the ſound members of which 'worſhip God in the Spirit, rejoice in Chriſt Jeſus, and have no confidence in the fleſh.' The plain member of the church, in conſequence of the falſe diſtinction here made between the *national church* and *your true church*; the fallacy of which he may not be able to diſcover; is led to expect ſomething of which he is not in poſſeſſion, and thereby to break away from that order and government by which the church, as a ſociety, was deſigned to be held together."

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We maintain, that, with this luminous paſſage before him, (for he refers to it in his margin) Mr. O.'s object muſt neceſſarily have been, either to give his readers a falſe impreſſion of Mr. D.'s principles, or (which we believe to be the real ſtate of the caſe) to plead the caſe of all ſectaries and ſchiſmatics, who, with regard to doctrine, are of the ſchool of Calvin. As to Mr. O.'s pretending to know no diſtinction between a *true church* and a *pure church*, it ſhews nothing but either his extreme diſingenuity, or his conſummate ignorance of eccleſiaſtical principles. On this ſubject, too, we ſhall lay before our readers ſome ſenſible reflections by the author of the "Vindiciæ."

"By a reference to my pages, my object will be ſeen to have been that of enabling my reader to form a correct judgment of the Chriſtian church, by furniſhing him with preciſe ideas on that moſt important ſubject. To this end it was neceſſary that he ſhould diſcriminate between the purity of doctrine ſimply conſidered, and the divine commiſſion by which the church, as a ſociety, has been eſtabliſhed in the world; and that although both were intended by the Divine Founder of the church, to *co-exiſt*, as eſſential to the perfection of his gracious deſign; ſtill that the occaſional abſence of the former did not *neceſſarily* deſtroy the *very being* and *conſtitution* of the latter. The concluſion to be drawn from which premiſes was evidently meant to be this:—that *ſpiritual worſhip* muſt not be conſidered as ſuperſeding the neceſſity of the divine commiſſion; nor muſt the divine commiſſion be conſidered as ſupplying the defect of ſpiritual worſhip. In other words, the divine inſtitution of the church is to be preſerved for the ſake of preſerving the purity of doctrine; and the purity of doctrine is to be maintained, not with the view that Chriſtians ſhould thereby be rendered independent of the divine inſtitution, but for the ſake of rendering that inſtitution effectual to its intended object; the *ſpiritual edification* and *conſequent ſalvation* of her members. ... Unleſs, therefore, Mr. O. can bring the pious Biſhop Hall in guilty of oppoſing thoſe who 'contend for internal and practical Chriſtianity,' becauſe he maintained the church of Rome to be a *true* church, though a *corrupt* one, he will in vain attempt to faſten that charge on any other Chriſtian Divine, merely for maintaining the ſame poſition. And, ſhould Mr. O. not really poſſeſs that preciſion of ideas neceſſary to qualify him to diſcriminate between a *true* church and a *pure* one, the miniſters whoſe cauſe he has taken up have certainly no great reaſon to pride themſelves in the abilities of their advocate."—(pp. 207, 208.)

Our limits will not allow us to conſider the other grounds on which Mr. O.'s preſent charge againſt the Anti-calviniſtic Clergy is founded. But we cannot help briefly noticing the ſtreſs which this author, in conformity, we believe, with all who affect the name of *Evangelical Preachers*, lays on what

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is called *religious experience.* "Such teachers as his opponents," he ſays, "of courſe, have no idea of any thing that can properly be denominated internal and experimental religion, or a ſalvation begun in this life." (p. 118.) And he enters into a laboured defence of the language employed on this ſubject by Mr. Robinſon of Leiceſter. Men may certainly be convinced by experience, or rather by conſciouſneſs, that their inward diſpoſitions are honeſt and ſincere. They may likewiſe know, from experience, whether their general conduct has been conformable, or contrary, to the dictates of reaſon, and the precepts of the goſpel. But it is not in this intelligible ſtyle that Mr. O. and his friends talk of experience; nor is it very eaſy to comprehend exactly what they mean by it. Whenever they begin to ſpeak on this topic, their phraſeology becomes myſtical and obſcure. They ſeem to have a kind of ESOTERIC doctrine, which is not intended for the uſe of the profane, and which can be fully underſtood by the initiated alone. If, from all that we have ſeen of their writings with regard to it, we can gather any thing fixed and certain, it ſeems to be that they place the evidence of their being in what they call a converted ſtate, in certain inward feelings, which they ſuppoſe to be the immediate operations of the Spirit of God. The leſs cautious among them, indeed, openly lay claim to ſenſible inſpirations, and profeſs to be certain that they are under the ſpecial influence and guidance of the Holy Ghoſt. Mr. O. it is true, does not directly advance ſuch pretenſions. But, unleſs he really means ſuch an experience as this, it will be difficult to ſay what his meaning is. To us, indeed, this appears to be the key, and the only key, for underſtanding the deſign of the preſent chapter, concerning the neceſſity of internal Chriſtianity. Nor can we otherwiſe explain our author's fifth chapter, in which he has involved the doctrine of repentance in ſuch a cloud of myſtical obſcurity as is not eaſily penetrated. To us nothing can be plainer than the doctrine of repentance. Would any of our readers be diſpoſed to doubt whether it be not fully comprehended in the prophet's exhortation, "Ceaſe to do evil; learn to do well?" (Iſ. i. 16, 17.) Mr. O. however, rings innumerable changes on certain favourite terms of the party, ſuch as *converſion, regeneration, internals, radical,* &c. To the uſe of theſe terms we have no objection, provided they be employed in the ſenſe in which the generality of Divines underſtand them. But Mr. O. and his clients appear to annex to them ſome hidden ſignification which we cannot develope, but on the ſuppoſition that their ſcheme requires, in every real Chriſtian, that proof of his converſion which ariſes

ariſes from ſenſible impreſſions of the workings of grace. "What his opponents," he ſays, "chiefly mean by repentance, is *outward reformation*, or, at the moſt, ſome very *partial* change of character." The inſtances by which he ſubſtantiates this charge are exceedingly curious. "It [i.e. repentance] is, they tell us, to ceaſe to do evil, and to learn to do well. It is the gradual amendment of life and converſation." (p. 171.) It will probably not a little ſurpriſe ſome of our readers to be informed how widely this "True Churchman" differs, with regard to repentance, from that church of which he and his evangelical brethren would be thought to teach the only genuine doctrines. She has a homily expreſsly on the ſubject of repentance, in which ſhe gives us a formal definition of the duty; and it is obſervable that this definition is taken from the paſſage which we have quoted from Iſaiah, though Mr. O. cenſures Mr. St. John for applying it in this ſenſe. Even the very words of the homily which we here print in capitals, are thoſe of the prophet, in that tranſlation of the Bible which was authoriſed at the time when the homily was written. "Hereby," ſays the Homiliſt, "we do learn what is the ſatisfaction that God doth require of us, which is, that we CEASE FROM EVIL, AND DO GOOD." (Hom. p. 462.) With regard to this ſubject, we are happy to find our own perſuaſion ſupported by the authority of a moſt amiable prelate, the preſent Biſhop of Rocheſter, who, in his Primary Charge expreſſes himſelf thus:

"Above all, I dehort you from encouraging your flocks to truſt to experiences, to ſenſible impreſſions, to immediate illuminations: they lead to error, they inſpire preſumptuous confidence, they engender aſſurances which I tremble to think that any ſinful man, feeble and imperfect as he is, unprofitable after his beſt ſervices, can dare to entertain. Theſe experiences are made, with the perſons whom I now notice, [the Evangelical preachers, as they call themſelves,] the teſt of the ſpiritual progreſs, and the final election of their diſciples; their worthineſs is meaſured by this ſtandard; and I, therefore, cannot but obſerve upon the cautious and ſtudied obſcurity under which an apologiſt of theirs [Mr. Overton] has thought fit, among other reſerves, to veil this leading feature of the ſyſtem. *After the moſt accurate, and I will ſay, the moſt candid, attention which I have been able to beſtow on this part of his work, I have always left it with an impreſſion that much was diſguiſed and untold, and I never could bring the profeſſions which I met with into any agreement with the practice which I know to be founded upon them.*"

No words could more accurately expreſs the impreſſion which was produced on our minds by Mr. O.'s diſquiſitions on experience. He produces, however, the authority of St. Paul,

Paul, who "ſays expreſsly," he obſerves, "EXPERIENCE WORKETH HOPE." (p. 120.) The apoſtle's words (Rom. v. 4.) are, "Patience worketh experience, and experience, hope." But this is not the theory of Mr. O. and his friends. If St. Paul had been of their mind, he would have ſaid, "Feeling conſtitutes experience, and experience gives infallible aſſurance of ſalvation." That this is the real doctrine of the party, however diſguiſed, will be evident to every one who weighs with attention Calvin's very extraordinary definition of faith. "Nunc juſta fidei definitio nobis conſtabit, ſi dicamus *eſſe divinæ* ERGA NOS *benevolentiæ* FIRMAM CERTAMQUE COGNITIONEM, *quæ gratuitæ in Chriſto promiſſionis veritate fundata, per Spiritum Sanctum* ET REVELATUR MENTIBUS NOSTRIS, ET CORDIBUS OBSIGNATUR." (Inſt. iii. 2. 7.) That ſuch a perſuaſion muſt be the fertile ſource of moſt dangerous and deluſive enthuſiaſm, will admit of no doubt. And nothing can be more ſenſible than the following obſervations of Mr. Archdeacon Pott.

"Many have profeſſed to draw the proofs and tokens of their ſpiritual ſtate from the ſources of ſenſation, and have tried to ſubſtitute what they term experience, by which they mean their peculiar feelings, and experimental ſenſe, for thoſe rules of ſelf-examination which the ſcriptures have laid down, with reference to the main conditions of the goſpel ſtate. But how dubious and uncertain muſt be thoſe tokens of the ſpiritual growth which are derived only from the workings and impreſſions of the mind, and drawn from particular perceptions! How unfit muſt ſuch proofs be to form the general marks and indications of religious progreſs and proficiency! How vaſt a ſcope will they leave to imaginary apprehenſions! How many falſe preſumptions may be grounded on them! and how incapable are they of demonſtrating to others that which they are ſuppoſed to prove!" (pp. 45, 46.) "Let it not be thought that what is here ſaid amounts to a denial of thoſe intimate perceptions of the force and efficacy of divine grace, which rank among the genuine fruits of faith and holineſs. Nor is it denied that the apoſtle ſpeaks diſtinctly of experience. But obſerve well what he means by it. He puts experience after patience. He makes it to be the reſult of trial, and the child of humble perſeverance, not the bloſſom, or the firſt fruit of converſion."—(pp. 49, 50.)

Unleſs our readers have peruſed Mr. O.'s work, it is impoſſible for them, we think, to conceive the unbrotherly acrimony with which he perſecutes the whole body of the Engliſh Clergy who reject the unſcriptural tenets of Calviniſm, and the rancorous zeal with which he labours (in vain, we truſt) to withdraw from them the confidence and affection of their flocks. To enter into detail into any thing like a review of his calumnies,

calumnies, would require a volume much larger than his own. But the ſpirit by which he is actuated towards his right reverend fathers and reverend brethren will be ſufficiently underſtood from the following ſketch, which we copy from an author on whom he has diſcharged an extraordinary portion of his ſpleen, and whom he ſeems to conſider as an incorrigible reprobate.

" The indictment preferred by Mr. O. conſiſts of the following ſeveral counts.—That the clergy, againſt whom it is brought, are guilty of extenuating and evading the plain, literal, and grammatical ſenſe of the Articles; and of not adhering to the true and primitive doctrines of theſe forms, p. 392. That they do not inſiſt on the neceſſity of perſonal and practical Chriſtianity, p. 393; conſidering all perſons *real* Chriſtians who are educated in Chriſtian countries, except profeſſed infidels, and notorious offenders againſt the good order of ſociety, p. 396; indeed, that all who have been baptized into the Church, and thereby become her 'nominal members, will be ſaved, *whatever be their characters*', p. 102. That in the important doctrines of human depravity, repentance, juſtification, and good works, their ſentiments are evaſive and unſcriptural, p. 393. That their notions of loyalty, reſidence, veracity, and charity, are unſound; and their apologies for the ſtage, and other ſcenes of diſſipation, inconſiſtent with that ſtrictneſs and ſerioufneſs which the church inculcates, p. 396. That they 'vindicate and plead for *the violation of the laws of the land, the laws of the church, the expreſs condition* on which they are inſtituted to their benefices (Mr. O. by an error of the preſs, we doubt not, has *benefits*), *the admonitions of their ordinary, their own ſolemn oath, and every motive that can bind the conſcience, or influence the conduct of an honeſt man.*' In a word, (and a *ſtrong* word it is), that 'they object to the doctrine of ſalvation by grace through faith in the Redeemer, under whatever form or name it is profeſſed,' p. 97; and, by not ſufficiently diſtinguiſhing between real and merely nominal Chriſtians, by not inſiſting on holy life, as eſſential to a ſtate of ſalvation, &c.; they teach men 'to think well of their ſtate and character, and to hope for admiſſion into heaven, who are not only deſtitute of the required diſpoſitions of heart, but guilty of many groſs immoralities; yea, who live in open violation of every one of the ten commandments, except thoſe, the known breach of which would baniſh them out of the country, or make work for the executioner, p. 299."—(Vindic. pp. 393, 394.)

To prove the ſeveral parts of this indictment againſt the Anti-Calviniſtic clergy, is the particular object of the firſt ſection of Mr. O.'s ſeventh chapter. This ſection, which is intituled " Concerning the Standard of Morals," is very long, extending from p. 221 to 273. The author's deſign is to hold up the clergy to the contempt and indignation of the public, as enemies to every branch of morality. He who reads it, however,

however, unless he be, by his precontracted prejudices, disposed to adopt, without any examination, Mr. O.'s sentiments, will be struck with the captious spirit of cavilling, as well as with the eagerness to put on every expression the worst construction, which the author uniformly displays. Of some of his censures, the grounds are almost ludicrous. Thus, for instance, he severely condemns Dr. Croft for saying that "there may be cases in which it may be absolutely necessary [for a physician] to *deceive* a patient." (p. 256.) It must certainly be owned that our author's casuistry is here very strict; and it must afford unmingled satisfaction to reflect that those evil times are long since past, when men "strained at a gnat, and swallowed a camel." Mr. O. in his "Appeal to Experience," from p. 319 to p. 333, has drawn the character of his evangelical friends with lineaments which are as distinct as they are fair, and which compose a picture as large as the life. Of this picture we shall copy a few of the features, from which it will appear, with evidence incontrovertible, that these pious Calvinistic ministers are as deserving of the veneration, as their graceless antagonists are of the detestation, of mankind.

He begins by very modestly alleging "that evil reports [for such, it seems, there are] concerning such persons, often originate in prejudices entertained against them from the very circumstance of their being, like Abel, *more righteous* than their brother." p. 319. He allows, indeed, "that the *profession* of the purest speculative doctrines, is no infallible security for good conduct;" for "such," he says, "is the deceitfulness and desperate depravity of the human heart, [what? even in evangelical Calvinists?] that to accomplish its wicked machinations, it can, Proteus-like, assume every form, and present itself under every species of disguise." (p. 320.) He then tries to defend the principles of his party from the charge which has generally been brought against them, of having produced the deep crimes of the great rebellion in the 17th century. His defence is ingenious; for he maintains that the actors in that bloody tragedy were "intriguing and consummate hypocrites," who did not believe the doctrines professed by them. Having, by this convenient mode of exculpation, which every party may hereafter adopt in every cause, completely cleansed the doctrines of Calvinism from an ugly stain hitherto thought indelible, and washed the military Calvinists of the 17th century as white as snow, Mr. O. proceeds in the following strain:

"No: amidst all the infirmities and imperfections which, as what 'all flesh is heir to,' the sincere adherents to the doctrines of grace have to lament in themselves, it cannot reasonably be doubted

but that, taken mafs for mafs, there is amongft them a more marked abftinence from grofs vice and voluptuous diffipation; a more regular obfervance of religious ordinances; a more habitual fenfe of divine things, and gratitude towards the Saviour; a more characteriftic regard to the will and authority of God in their proceedings; more ftrenuous exertions to mend and blefs mankind; in fhort, more real godlinefs, foberneſs, and righteoufnefs, than are to be found among the oppofers of thefe doctrines. Whatever *occafional* ftain evangelical tenets may have received through the affumption of them by hypocrites, from which danger no principles are free, but to which their peculiar excellence may perhaps peculiarly expofe them; wherever any confiderable reformation has been effected by Chriftianity; any thing which has materially diftinguifhed the characters of individuals, bodies of men, or places, from what they were before, or from fuch as have the mere 'form of godlinefs,' thefe doctrines have been at the bottom of it."—(p. 321.)

That thefe eminent *evangelical* faints fhould be ill ufed by the wicked Anti-Calviniſts can excite no furprife; for, as we are reminded by our ingenious apologift, "the truly righteous are difliked by the world." This is proved by Ifhmael's deriding Ifaac; by the treatment which the Apoftles and firft Chriftians received from Jews and Heathens; by that which the Reformers received from the Papifts; and by the manner in which the world has, at all times, behaved to the genuine difciples of Chrift. "Perfons," adds the author, "who act thus would be thought indeed only to difcountenance hypocrify, grimace, or enthufiafm; while they admire the beauty, and delight in the exercife of genuine virtue. But the manner in which fhe was treated when exhibited in her moft perfect form and loveliefl charms in the perfon of our Saviour, is a ſtanding and irrefragable proof to the contrary." (p. 329.) The application of all this is very obvious. The impreffion which it is intended to convey, and which the fimple reader will carry away with him, is, that while thofe whom Mr. O. has dignified with the title of the "Evangelical True Churchmen" are really the chofen veffels of grace, diftinguifhed faints, and the "excellent of the earth," they are nevertheleſs moſt cruelly belied, calumniated, and perfecuted by the vile Anti-Calviniſts. To the fame purpofe there is a great deal more, which we cannot tranfcribe; but the following paffage fpeaks out fo plainly, that it were a pity not to infert it.

"Nor will the reafons of this circumftance [the ill-treatment of the godly] be wanting to thofe who conſider the enmity of the carnal mind againſt God and his law, the influence of Satan, and the reproach which a ſtrictly holy character reflects upon that of hypocrites, formaliſts, and perſons of a more languid virtue; and it is worthy of obſervation, as what is moſt demonſtrable from fact, that it is

is the *living* according to the goſpel, and not the *profeſſion*, nor even the *preaching* of its peculiar doctrines, in which the real umbrage conſiſts. Where there is a conformity to the world in practice, it readily excuſes peculiarity in theory."—(p. 329.)

Whether theſe effuſions be the dictates of ſpiritual pride combined with rancorous animoſity, or whether they be the fruit of that "humility of mind which," Mr. O. tells us, "highly becomes the character of Chriſtians, in their beſt eſtate," (p. 163) we leave our readers to decide for themſelves, for our ſtrictures muſt now be brought to a cloſe. We do not think it neceſſary, nor will our limits permit us, to enter into the *minutiæ* of the controverſy. We have touched on its principal and leading points, on which all the ſubordinate parts depend. From the utmoſt attention which we have been able to beſtow on the ſubject (and we have ſtudied it long in the writings of both parties), we are forced to conclude that the Calviniſtic ſyſtem of Theology is conſiſtent neither with reaſon nor with Scripture, but is equally ſubverſive of the attributes of God, and of a rational moral nature in man. That it is not the ſyſtem of the church of England, admits, we think, of clear and deciſive proof. Such proof, we truſt, our readers will be of opinion that we have exhibited. We entertain, however, no ſanguine expectations of making converts from among the "True Churchmen," whoſe prejudices are known to be generally ſtrong, and who ſeldom condeſcend, we believe, to peruſe what is written by perſons of different ſentiments from their own: yet, ſurely, ſuch conduct does not appear to be exactly in uniſon with that ardent and diſintereſted love of truth which they profeſs. To acquire right notions of the Chriſtian covenant is, unqueſtionably, a matter of the higheſt importance; and, therefore, ſo to entrench ourſelves within a ſet of preconceived opinions, as obſtinately to refuſe to liſten to any thing which ſeems to call their truth in queſtion, muſt be dangerous and unwiſe. On this topic we beg leave to lay before our readers the following grave reflections of Mr. Daubeny, which will form no improper concluſion to our obſervations.

"It too often happens that divines, who, from a certain prediſpoſition of mind, or ſome concurrence of circumſtances, become advocates for Calviniſm, commit themſelves upon it in early days, when (to make uſe of Barret's words) they have 'ſcarcely ſaluted the threſhold of divinity,' and are not, therefore, qualified to judge of a cauſe which can be fairly aſcertained only by much comparative reading, accompanied with a cool and diſcriminating judgment. The fact is, Calviniſtic divines, generally ſpeaking, aſſociate only with Calviniſts; read, for the moſt part, only Calviniſtic books; and

then too eaſily ſatisfy themſelves with the confident perſuaſion that they are arrived at the *ne plus ultra* of their profeſſion. Whilſt the great misfortune in this, as in many other caſes, is, that, however partial may be their knowledge of a ſubject, when once men commit themſelves upon it, '*veſtigia nulla retrorſum*,' the pride of human nature inſenſibly mixes itſelf with the buſineſs, and they feel themſelves, as it were, pledged to maintain the ground [which] they have taken; and, therefore (for the moſt part), they induſtriouſly and determinedly keep out of ſight that evidence which might convince them of their error.

"From theſe premiſes the concluſion is obvious: that all early commitment on an any particular uneſtabliſhed ſyſtem of divinity is ſcrupulouſly to be guarded againſt; becauſe it precludes the attainment of that general information which is the neceſſary prelude to complete proficiency in any ſcience. When men form themſelves into ſects and parties, they, for the moſt part, renounce the exerciſe of reaſon, and oftentimes are governed by names more than by things. The ſcience of divinity, as it is of all others the moſt important, ſo is it the moſt comprehenſive. It is a ſcience commenſurate with eternity; and will be brought to perfection only in that ſtate where 'we ſhall know, even as alſo we are known.' In this ſcience, therefore, it ſeems to be more particularly neceſſary that ſtudents ſhould 'read, mark, learn, and inwardly digeſt,' before they commit themſelves to the public. Οὐ δεῖ σχιλιάζειν καὶ βοᾶν πρὶν ἂν μάθῃς." (Vindic. pp. 469, 470.)

ART. LXXXIV. *Volney's View of the Climate and Soil of the United States of America.*

[*Concluded from page* 544.]

AT the end of this work is a copious appendix, containing nearly two hundred pages. The firſt article contains the reſult of various enquiries relative to the climate of Sweden; tending to confirm the hypotheſis contained in the body of the work. Then follow accounts of the work of Bernard Romans on Eaſt and Weſt Florida, of Belknap on New Hampſhire, and of Williams on Vermont. On the authority of Belknap we are informed, that the original ſettlers in New Hampſhire were ſo puritanical as to prohibit the drinking of healths, as being an act of Pagan libation, and brewing on Saturdays, leſt the beer ſhould *work* on the Sunday. The third article of the appendix is, an account of the French colony at Gallipolis on the Ohio. In conſequence of the tempting offers of the Scioto Company at Paris in 1790, to ſell land for five ſhillings an acre, while it could not be bought for leſs than twenty-five pounds an acre in the vicinity of Paris,

ris, and was really worth threepence an acre in America (a market price which was of courſe carefully concealed by the raſcally company), about five hundred Frenchmen, all of them mechanics, artiſans, or tradeſmen in eaſy circumſtances, emigrated into America in 1791 and 1792. The voyage conſumed the chief of their little property; and on their arrival they found the Scioto Company bankrupt, and unable to transfer to them the land for which they had paid. It required a further ſum to the Ohio Company (after an expenſive litigation) before they could have a valid title to lands, which, after all, it was a matter of no ſmall difficulty for them to find the road to. When, after difficulties innumerable, they at length found themſelves arrived at their lands, they found they had the unſpeakable labour of clearing every ſpot of ground they meant to inhabit, and that they were expoſed to the hoſtile inroads of the ſavages, who ſcalped and murdered them. Deſpair ſeized their minds: the greater number abandoned the undertaking and diſperſed, only eighty-four remaining when M. Volney viſited them. It is juſtly obſerved, that if the authors of the romantic accounts of the happineſs of living with freedom, ſimplicity, and nature, on the banks of the *beautiful* river (the Ohio), could hear the panegyrics beſtowed on themſelves by their innocent victims, they would ſurely repent of thoſe trite rhetorical talents which, in the preſent inſtance, have deſtroyed the comfort of five hundred families. Similarly unfortunate is another colony of the French at Fort Vincent's, on the Wabach; but in this inſtance their misfortunes are ſo palpably the effect of their want of conduct, that we cannot refrain from preſenting our readers with the ſtriking contraſt between French and American coloniſts in our author's own words:

"I had letters to one of the principal proprietors, by birth a Dutchman, who ſpoke very good French: and I was entertained at his houſe for ten days, with all the kind offices of ſimple, frank, and eaſy hoſpitality. The day after my arrival, there was a ſitting of the judges of the diſtrict, to which I repaired, to make my obſervations on the natural and moral ſtate of the inhabitants collectively. As ſoon as I entered, I was ſtruck at ſeeing the audience divided into two races of men, totally different in feature and in perſon.—One had fair or light brown hair, ruddy complexions, full faces, and a plumpneſs of body that announced health and eaſe; the other, very meagre countenances, a ſallow, tawny ſkin, and the whole body as if emaciated with faſting; not to ſpeak of their clothes, which ſufficiently denoted their poverty. I preſently diſcovered, that the latter were the French ſettlers, who had been about ſixty years in the place; while the former were Americans, who cultivated the land they had bought only five or ſix years before.

fore. The French, three or four excepted, knew nothing of Engliſh; and almoſt all the Americans were nearly as ignorant of French; but as I had learned Engliſh enough in the courſe of a year to converſe with them, I had the advantage, during my ſtay, of hearing the ſtories of both parties. The following is an extract from my journal: 'The French, lamenting their diſtreſs, related to me, that for ſome years, and particularly ſince the laſt war with the ſavages in 1788, fortune had ſeemed to take delight in overwhelming them with loſſes and hardſhips. Before that, and ſince the peace of 1763, when Canada was ceded to England and Louiſiana to Spain, under the protection of the latter power they had enjoyed a degree of happineſs of a ſingular kind. Left almoſt to themſelves, in the midſt of deſarts, a hundred and fifty miles from the neareſt port on the Miſſiſſippi, without any taxes to pay, and at peace with the ſavages, they ſpent their lives in hunting, fiſhing, trading in furs, and cultivating a little corn and a few vegetables for their families.

"Many of them had married daughters of the ſavages, and theſe alliances had conſolidated their friendſhip with the ſurrounding tribes. The place contained as many as three hundred inhabitants.

"During the war that gave America independence, their happy diſtance from its theatre long excluded them from a ſhare in it: but, about 1782, a Kentucky officer having led againſt them a ſmall corps, with or without cauſe, they were plundered; and their cattle, that conſtituted their chief wealth, killed or driven off.

"The peace of 1783 annexed their colony to the United States, under the government of which they began to recover from their loſſes. Unfortunately, about 1788 hoſtilities broke out between the Americans and the ſavages. They had to chooſe between two friends: but duty and prudence inducing them to prefer the Americans, the ſavages commenced a war againſt them; which was ſo much the more cruel, as it was that of a broken and wounded friendſhip. Their cattle were killed, the village blockaded; and, for ſeveral years, the inhabitants could ſcarcely cultivate the ground a muſket-ſhot from their houſes.

"Military requiſitions were added to their calamities: but, in 1792, congreſs, pitying their fate, gave four hundred acres of land to every one who paid the capitulation, and a hundred more to every man who ſerved in the militia. Theſe would have been a fortune to an American family; but to the French, hunters rather than farmers, they were only a tranſitory gift, which theſe ignorant and imprudent men ſold to Americans for leſs than eight guineas the hundred acres; and even this ſmall ſum they were paid in clothes and other goods, on which a profit of twenty or five-and-twenty per cent. was laid. Theſe lands, which were of excellent quality, ſold, as early as 1796, at two dollars an acre; and I will venture to ſay that they are now worth ten. Thus, reduced for the moſt part to their gardens, or the land with which they could not diſpenſe, the French ſettlers had nothing to live on but their fruit, vegetables, potatoes, Indian corn, and *once* now and then a little game: no wonder, therefore, they became lean as Arabs.

"They

"They complained that they were cheated, robbed, and, above all, that every diſpute or lawſuit being decided by five judges, two of whom were Frenchmen, who underſtood but little of the laws or language, it was impoſſible for them to maintain their rights. The Americans anſwered theſe reproaches by charging them with ignorance, total want of induſtry, and ſavage indolence. It is very true, that their ignorance in every reſpect was extreme. There never was a ſchool in the village, till the French revolution drove thither M. l'Abbé R., whom I found there a miſſionary; a polite, well-informed, and well-educated miſſionary; and, what is wonderful, tolerant. Of nine French people, ſcarcely ſix could read or write; while, out of a hundred Americans, reckoning both men and women, at leaſt ninety could do both. The language of theſe people is not a vulgar provincial dialect (patois), as I have been told, but tolerable French, intermixed with many military terms and phraſes; all theſe poſts having been originally founded, or in great part inhabited by ſoldiers. The regiment of Carignan ſerved as a primitive ſtock to Canada. I wiſhed to know the period of the foundation of Fort Vincent, and its early hiſtory: but in ſpite of the authority and credit ſome learned men aſcribe to tradition, I could ſcarcely obtain any preciſe accounts of the war of 1757, though ſome of the old people lived before that period. It is only by conjecture that I ſuppoſe it to have been founded about 1735. The American ſettlers confirmed moſt of theſe particulars, only ſeeing the facts in a different point of view. If the Canadians, ſaid they, be in unpleaſant circumſtances, they have to blame themſelves or their own government, not us. It is true, they are good, hoſpitable, and ſociable people; but for ignorance and idleneſs they are little better than ſavages. They underſtand nothing of political, civil, or domeſtic affairs. The women can neither ſow nor ſpin, nor make butter, but ſpend their time in goſſipping, and leave their houſes dirty and in diſorder. The men have no taſte for anything but hunting, fiſhing, long journies, and a diſſipated life. They never make proviſion, like us, for the approaching ſeaſons. They know neither how to cure ſalt or hung pork or veniſon, make ſmall beer or ſour crout, or diſtil ſpirits from corn or peaches; all capital things for a farmer. If they have any articles for ſale, in order to make up for the ſmallneſs of the quantity, they want fifteen or twenty per cent. more for them than we, who have abundance: and all their money is ſpent in buying baubles, toys, or gewgaws for the Indian girls, who are not leſs coquettiſh, and far more extravagant, than the whites. All their time, too, is waſted in prating, endleſs ſtories of inſignificant adventures, and journies to town to ſee their friends.

"When the peace of 1783 rendered theſe people citizens of the United States, inſtead of ſubjects of the king of Spain, as they were before, their firſt demand was a commanding officer; and it was the moſt difficult thing poſſible, to make them comprehend any thing of a municipal adminiſtration, choſen by and from among themſelves.

"Even now they have no perſons fit for forming one. They will

not learn our language; and it is not our buſineſs, who are maſters of the country, to learn that of eighty or ninety people, who perhaps, will be tired of it to-morrow, and go to Louiſiana; in which they would be very wiſe, for with their want of induſtry they can never rival us.'"

The laſt article of the appendix is a very intereſting account of the Miamis, which M. Volney obtained under circumſtances peculiarly favourable, being introduced by Mr. Wells, (who underſtood their language thoroughly, having been carried off by them, at the age of thirteen) to Mithikinakeva, or the Little Tortoiſe, a chief, who had come to Philadelphia to ſolicit the aſſiſtance of Congreſs, and the benevolent ſociety of Friends, in a plan of civilization for his countrymen. We ſhall make our readers better acquainted with this extraordinary ſavage:

"During the time I was making my obſervations on the Little Tortoiſe, who, not underſtanding Engliſh, took no part in the converſation, he walked about, plucking out the hairs of his beard, and even of his eyebrows. His dreſs was in the American faſhion; a blue ſuit, with pantaloons, and a round hat. I deſired Mr. Wells to aſk him how he felt in garments ſo different from his own?—'At firſt,' ſaid he, 'they ſeemed to confine my limbs; then I got uſed to them; and, as they are a defence againſt the heat and the cold, I now like them.' He had tucked up his ſleeves, and I was ſtruck with the whiteneſs of the ſkin between the wriſt and the elbow; I compared it with my own, and found no difference. The ſun had tanned the back of my hands as much as that of his, and each of us appeared to have on a pair of gloves. I found his ſkin very ſoft to the touch, and in all reſpects like that of a Pariſian.

"We had then a long converſation reſpecting the colour of the ſavages; that which is called a copper-colour, aſſerted to be innate, like the black of the Africans, and held to conſtitute the natives of America a diſtinct race.—The facts reſulting from this diſcuſſion, were, that the ſavages diſtinguiſh themſelves by the name of *red men*: that they prize their own colour, with reaſon, above white; that, however, they are born as white as we, and in their infancy continue ſo, till their ſkin is changed by the ſun, and by the greaſe and juices of herbs with which they beſmear it: that, in the women, thoſe parts of the waiſt, hips, and thighs, which are conſtantly covered, always remain white: in ſhort, it is fundamentally falſe that this copper-colour, as it is called, is innate, or the ſame in all the natives of North America: on the contrary, it varies in different nations, and is one of their means of diſtinguiſhing each other.

"I obſerved that Mr. Wells, who had lived fifteen years among them and in their manner, had their complexion, not that of an American: and as to the real ſhade of the colour, it appeared to me that of ſoot, or of a ham ſmoke-dried, cleaned, and ſhining, exactly reſembling that of our peaſants on the Loire, or Lower Poitou,

Poitou, who live, like the ſavages, in a hot climate and a little marſhy; or that of the Spaniards of Andaluſia. On this remark, which I communicated to him, the Little Tortoiſe ſaid,—'I have ſeen Spaniards in Louiſiana, and found no difference of colour between them and me: And why ſhould there be any? In them, as in us, it is the work of the father of colours, the ſun, that burns us. You whites, yourſelves, compare the ſkin of your faces with that of your bodies.' This brought to my remembrance, that, on my return from Turkey, when I quitted the turban, half my forehead above the eyebrows was almoſt like bronze, while the other half next the hair was as white as paper. If, as natural philoſophy demonſtrates, there be no colour but what originates from light, it is evident that the different complexions of people are owing entirely to the various modifications of this fluid with other elements that act on our ſkin, and even compoſe its ſubſtance. Soon or late it will be found, that the blackneſs of the Africans has no other ſource.

"The features of the Little Tortoiſe ſtruck me by their reſemblance to thoſe of five Chineſe Tartars who had come to Philadelphia in the ſuite of the Dutch ambaſſador, Van Braam. This likeneſs of the Tartars to the ſavages of North America has ſtruck all thoſe who have ſeen both; but perhaps they have been too haſty in their inference, that the North Americans came originally from Aſia. As the ſavages have ſome ideas of geography, I communicated to the Little Tortoiſe our hypotheſes on this ſubject; and that he might underſtand them the better, I laid before him a map comprifing the Eaſtern part of Aſia, and the North-weſt of America: he very readily recogniſed the lakes of Canada, Michegan, Superiour, the rivers Ohio, Wabaſh, Miſſiſſippi, &c.; the reſt he examined with a curioſity that convinced me it was new to him: but it is the art of a ſavage never to diſplay any marks of ſurpriſe. When I explained to him the means of communication by Behring's, and the Aleutian iſles; 'Why,' ſaid he, 'ſhould not theſe Tartars, who reſemble us, have come from America? Are there any proofs to the contrary? Or, rather, why ſhould we not both have been born in our own country?'—In fact, they give themſelves an epithet that ſignifies, *born of the ſoil (Metoktheniaké)*. 'I ſee no objection,' anſwered I, 'but our *black gowns* will not allow it: there is only one difficulty of conceiving how any particular races originated.' 'It ſeems to me,' replied he, 'that this is as difficult to the black gowns as to ourſelves."

Again:

"During theſe explanations, the Little Tortoiſe appeared to me very attentively obſerving, from the window, what paſſed in the market in Second-ſtreet. To engage him again in the converſation, I informed him that I had travelled among a people ſtrangely differing from his: that there, a handful of men had inconceivably found out the means of imriſoning, as it were, in an extent of country almoſt equal to the Ohio, a whole nation of two millions and

and half of people; so that about three hundred and seventy individuals suffered themselves to be plundered, imprisoned, beaten, and baraffed, in all manners, by one single man, who was no stronger than either of them. Knowing the proud and independent notions of the savages, I expected that he would have exclaimed against this warmly; but, stroking his chin,—'With all this, no doubt they too have enjoyments after their fathion.' I confess it was I who was astonished, at this answer, which displays a mind emancipated from the prejudices of its country and education, and capable of estimating the prodigious power of habit.

"To terminate our discourse, I enquired what so much engaged his attention in the street and the market, and what surprised him most in the city of Philadelphia.—'In observing all these people,' he replied, (it was on a market day,) 'two things ever astonish me;—the extreme difference of the countenances, and the numerous population of the whites. We red men do not resemble one another; each has a particular face, but still there is a family likeness:—here I perceive a confusion that puzzles me: there are ten different shades, between black and white; and the features, the forehead, nose, mouth, chin; black, brown, and light hair; blue, grey, and chesnut eyes; exhibit such a diversity as I cannot explain.' I then acquainted him, that Philadelphia being the resort of people from all parts of the globe, and these people afterwards intermarrying, it followed, that the varieties of climates must produce subvarieties and combinations to infinity, by mixture of blood. 'But,' I added, 'if you were to visit the inland parts of our countries, as France, or England, you would see that the inhabitants of villages, who intermarry with one another for several generations, have a general resemblance in their physiognomies.' In fact, this is what I have often observed in parishes far in the country, particularly in the woodlands of Rennes, Laval, Château Briant, &c. Posting myself at the door of the church as the people were coming out, I remarked general characters striking for their resemblance in each place, and their peculiarities in different places.—'As to the population,' said the Little Tortoise, 'to me the increase of the whites is inconceivable: more than the lives of two men have not elapsed, supposing each to have lived fourscore years, since they first set foot in this country, and they already cover it like swarms of flies and gnats; while we, who have inhabited it no one knows how long, are still as thin as deer.' Finding him in the track of an interesting question, I asked him why they did not increase equally fast? 'Ah,' replied he, 'our case is very different: you whites have found means of collecting at hand and in a small space, a certain and abundant supply of food: from a piece of ground fifteen or twenty times as big as this room, a man gathers enough to feed him all the year: if to this he add another plot sown with grass, he breeds animals that supply him with meat and clothing: and, all the rest of his time, he may do what he pleases. We, on the contrary, require a vast extent of ground to live upon; for, to each deer we kill, and one will serve us but a couple of days, a considerable extent of ground

ground is neceſſary to find nouriſhment and attain its full growth. If we eat or kill two or three hundred in a year, it is the ſame thing as if we ate the wood and graſs of all the ground on which they live, and they require a great deal. In ſuch a ſtate of things, it is no wonder the whites have driven us year after year from the borders of the ſea to the banks of the Miſſiſippi. They ſpread like oil upon a blanket; we diſſolve like ſnow before the vernal ſun: if we do not change our courſe, it is impoſſible for the race of red men to ſubſiſt.'—This reply convinced me, as no doubt it will every reader, that this man has not without reaſon acquired in his own nation, and in the United States, the reputation of a perſon ſuperior in underſtanding to moſt of the ſavages."

M. Volney was particularly ſtruck with the analogy between theſe ſavages of North America and the ſo much vaunted antient natives of Greece and Italy: he quotes a paſſage from Thucydides in ſupport of this theory. He deems the exalted opinion we entertain of the Greeks to reſult from prejudices and illuſions, by which our mind is warped in the courſe of our education: that if we take a cloſe and impartial view of their hiſtory, we ſhall trace in the anarchy and diſorder of ſavage life the origin of that vaunting character, that perfidiouſneſs and cruelty, alternate ſedition and tyranny, diſplayed by the Greeks through the whole courſe of their hiſtory; we ſhall perceive the ſource of thoſe falſe ideas of virtue and glory ſanctioned by the poets and orators of thoſe ferocious days, who have made war and its melancholy trophies the loftieſt aim of man's ambition, the moſt ſhining road to renown: and ſince, particularly of late, we have made a point of imitating theſe people, and conſider their politics and morals, like their poetry and arts, the types of all perfection, we muſt ſtill acknowledge that our homage and our worſhip are addreſſed to the manners and ſpirit of barbarous and ſavage times.

M. Volney concludes his work with a vocabulary of the Miamic language; from which we find, that nêlah is I; kêlah, you; helaniah, man; nahpingué, death; nipangué, ſleep; &c. &c.

We have now gone through this work, which cannot fail of being read with lively intereſt by men of ſcience and enquiry. The author's irreligious ſpirit appears only here and there, as in the following ironical paſſage: "Notwithſtanding their intercourſe with the genii, they are greatly puzzled to explain their nature, form, and aſpect. Not having our ideas of *pure ſpirit*, they ſuppoſe them to be corporeal ſubſtances;" &c. (p. 479.)

The following anecdote derogates conſiderably from the character of Rouſſeau. Having obſerved that this writer ſupported

ported the ſuperiority of the ſavage over civilized life, as a paradox, for the exerciſe of his talents merely, M. Volney adds:

"What I here advance is founded on ſome of thoſe little facts that are very intereſting in the hiſtory of great things; and which I had from two authorities worthy of credit, the late Baron Von Holbach, and Mr. Naigeon, now member of the Inſtitute. At the time when the academy of Dijon propoſed its too celebrated prize queſtion, Diderot was confined in the Caſtle of Vincennes, for his letter on the blind. Rouſſeau ſometimes went to ſee him: on one of theſe viſits, he ſhowed him the queſtion propoſed, and ſaid, 'It is a ſtriking ſubject, I have a mind to enter the liſt:'—'Very well,' anſwered Diderot; 'but in what ſenſe do you take up the queſtion?' 'In its natural ſenſe; Can it have two? Can the arts and ſciences have any other effect than to promote the proſperity of a ſtate?" 'Well, then,' rejoined Diderot, 'you will be a carrier of coals to Newcaſtle [un enfonceur de portes ouvertes]—(theſe were his very words:) It would be far more ſtriking to maintain the reverſe." Rouſſeau went away, ſtruck with this idea; wrote an eſſay on theſe principles, and the country academy awarded it the prize. Some time after, Holbach and Diderot, walking in the Cours de la Reine, met Rouſſeau, joined him, complimented him on *his diſplay of ſtrength*, [tour de force;] and Rouſſeau joked with them on the ſucceſs of his paradox, and the ſimplicity [bonhommie] of the academicians. Criticiſms and contradictions aroſe: Rouſſeau was irritated. Holbach and Diderot, conſtantly walking companions, met with him in the Thuilleries: the queſtion was brought on the carpet again, and they were aſtoniſhed to find Rouſſeau ſo ſore and altered in opinion, that he ſeriouſly maintained as a truth, with all the vehemence natural to his temper, what at firſt he had himſelf treated as a joke. Holbach was ſtruck with it, and ſaid to Diderot: 'Rouſſeau, my friend, in his firſt work, will make a man walk upon all fours:'—and his prophecy was but too true. Here, then, we have the point from which the ſyſtem of a man, whoſe motto was, vitam impendere vero, [to ſpend his life in the purſuit of truth,] took its departure: and this man has in the preſent day ſectaries, who approach ſo near to fanaticiſm, that they would willingly ſend every one to Vincennes who does not admire the *Confeſſions*."

We do not aſſent to the juſtice of the cenſure on Machiavel, (p. 435,) when this great political writer deſcanted on the neceſſity of bringing back civil and religious inſtitutions to their origin, for the purpoſe of reſtoring decayed ſtates; the goodneſs or badneſs of the thing to be reſtored is entirely out of the queſtion; but no one can doubt that his is the right method of reſtoration.

With reſpect to the merits of M. Volney's tranſlator, we cannot

cannot ſpeak very highly; yet his original author had given him a very uſeful leſſon:

"The only good method of tranſlating conſiſts in tranſlating, at firſt, as literally and cloſe to the ſenſe and value of the words as poſſible. But as it commonly happens in this proceſs, that the expreſſions and conſtruction of the foreign language ſupplant thoſe that are proper to our own, this firſt ſketch ſhould be ſet by, and not taken up again till you have nearly forgotten the original. Then, on reading over this *bad* French, the natural forms of ſtyle will recur of themſelves, and you may produce an *excellent* performance. Indeed it would be no little matter to make a *good* one, for very few tranſlations deſerve this epithet."

ART. LXXXV. *A Letter to a Country Clergyman, occaſioned by his Addreſs to Lord Teignmouth, Preſident of the Britiſh and Foreign Bible Society. By a Suburban Clergyman.* 8vo. pp. 61. Price 1s. 6d. Hatchard. 1805.

TO the conſtitution of the Britiſh and Foreign Bible Society we had very ſerious objections, as ſoon as we were made acquainted with it; and thoſe objections were confirmed by the Country Clergyman's Addreſs to the Preſident. To us, that addreſs appeared to be the offſpring of an honeſt heart and a ſound head; and without thinking ourſelves thereby pledged to vindicate every *expreſſion* made uſe of by its author, we felt ourſelves called upon to recommend it to the attentive peruſal of all our readers. *Audi alteram partem*, however, is an advice which we are ever inclined to follow; and we have therefore peruſed again and again this letter of the Suburban Clergyman to his brother in the country. Whether he be a Clergyman of the Church or of the Conventicle, is a queſtion which we ſhall never put; becauſe the anſwer could not be of the ſmalleſt importance to us or to our readers; but it may ſave a number of well-meaning people from ſome trouble, to inform them, that this *Suburban* does not reply to his antagoniſt by reaſoning, but by ridicule; and that he is ſometimes not ſcrupulouſly exact* in his quotations.

The queſtion at iſſue between the two Clergymen is ſimply this, "Whether or not it is the duty of a member of the eſtabliſhed church to contribute his money to promote the deſigns of a ſociety, of which, by its conſtitution, a majority of the governors are *not members* of the eſtabliſhed church?" The Country Clergyman contends, that it is not; the Suburban, that it is; and each aſſigns his reaſons, or what he wiſhes to ſupply

* See, among many others, the bottom of page 21.

ſupply the place of reaſons, for his own opinion. Experience has taught the Country Clergyman, that the diſſenters, however widely they may differ among themſelves, have ever been ready to unite their efforts to overturn the church eſtabliſhed by law: the Suburban, without directly denying this fact, contends that there is no ſuch danger to be apprehended from the preſent heterogeneous aſſociation, becauſe, forſooth, no evil has reſulted from a ſimilar aſſociation for promoting the practice of the vaccine inoculation!

"Surely, Sir, as a Country Clergyman, you muſt have heard of the vaccine inoculation. Now there is an aſſociation in the metropolis to which that ingenious invention has given birth, and which is publicly known as the *Jennerian Society*. I ſee no reaſon why it might not as properly be called 'the Britiſh and Foreign Vaccine Society,' ſince its object is "to promote the circulation of vaccine matter at home and abroad." Now indulge yourſelf for a moment with the ſuppoſition, that when this ſociety had printed their object, their principles, and their reaſons, and ſolicited the countenance and ſupport of the faculty and perſons of every denomination, ſome country phyſician had ſtepped from his obſcurity, and opened a ſmart attack upon them. Suppoſe him to have contended with all the gravity in the world, "that the object of the ſociety is not to be known from its public declaration in print;" that ſocieties, which afterwards found their way to the Old Bailey and the Maidſtone aſſizes, had announced themſelves to the world by printed declarations of their reaſons, objects, and principles; and that for his own part, though he ſaw in the preſident a nobleman, "for whoſe head and heart he had the higheſt reſpect," and among their ſupporters "many reſpectable names, with which he ſhould be happy to place his own," yet becauſe they *received guineas* from *quacks* and *empirics*, as well as from regulars and licentiates in medicine, he conſidered the whole ſociety as a dangerous combination againſt the health of the community, and a conſpiracy for effecting the diabolical deſign of poiſoning his Majeſty's ſubjects—What, Sir, would you think of ſuch a worthy gentleman?"—(pp. 9, 10.)

Though we have not the honour of being known to the Country Clergyman, we ſhall take upon us to reply, that he would think *ſuch* a worthy gentleman not greatly endowed with the gift of wiſdom. But we beg leave, in our turn, to ſuppoſe a caſe, and to put a queſtion to his ſuburban brother.

Suppoſe the *Jennerian Society* to conſiſt of a heterogeneous aſſociation of regular phyſicians, quacks, apothecaries, and illiterate men, who had never turned their attention to the ſtudy of phyſiology: ſuppoſe the preſident, treaſurer, and ſecretary to be very honeſt *apothecaries*, and the governing committee to be compoſed of *regular phyſicians* and *quacks*, of which the quacks were the greater number: ſuppoſe a coun-

try

try phyſician to ſtep from his obſcurity, and to contend that a ſociety ſo conſtituted encroached upon the legal principles of the royal college: ſuppoſe him to object to it, *not* becauſe it *received guineas* from *quacks* and *empirics*, (for no country phyſician is capable of urging ſo abſurd an objection) but becauſe, from its very conſtitution, the *regulars* muſt always be actuated by the *quacks*. And ſuppoſe a London quack to inſult this ruſtic maſter of the healing art, for making ſuch an objection to the Jennerian Society; "contending, not with all the gravity, but with all the ridicule in the world," that the beſt poſſible conſtitution of a vaccine ſociety is that which leads the people of the Britiſh empire to conſider an *apothecary* as equally privileged to practiſe phyſic with the preſident of the Royal College of Phyſicians; and that it is moreover highly expedient to give to Dr. Brodum and Dr. Solomon as much authority to direct the mode of "circulating the vaccine matter at home and abroad," as to Dr. Pearſon and Dr. Jenner themſelves! What, we beg leave to aſk, would the Suburban Clergyman think of ſuch a worthy quack?

But our author has another argument to deprive of all effect the ſober expoſtulations of his brother in the country: whether he means in it any thing more than meets the ear, let the ſocieties, at which he ſneers, judge for themſelves.

"I grant," ſays he, "if you had been invited to join a ſociety, whoſe object was the *promotion of Chriſtianity*, the *reformation of manners*, or the SUPPRESSION OF VICE, you might reaſonably enough have doubted whether the nature of the object ſufficiently explained the views of the aſſociators, and gave you any competent pledge for the purity of the meaſures which they might in proceſs of time adopt. You might then have argued with ſome ſhew of plauſibility, that the *real object* will take its colour from the opinions and purſuits of thoſe *effective members*, who ſhall contrive, either by an actual majority, or an *aſſiduity and activity equivalent in force to the power of a majority*, to give direction to the energy of the aſſociation; and the event, in certain caſes, would have proved, that you were not very greatly miſtaken. But in the caſe under conſideration, the object is definite: for the bible (*which* and which *alone* conſtitutes that object) is ſpecific; and is further ſecured, by its *authorized tranſlation into all the languages of the united kingdom*, againſt the *poſſibility* of loſing its ſpecific character. Now ſince the ſociety are [is] bound, by a law of their [its] conſtitution, to circulate the *authorized* verſion of the Scriptures, and that *alone*, their [its] object muſt remain ſo uniform and determinate, that no deviation from it *can occur*, without a perceivable, an obvious, and felonious ſacrifice of juſtice, honour, and good faith. Of ſuch departure, therefore, if ever it ſhould be attempted, the public will moſt infallibly be apprized."—(pp. 13, 14.)

Indeed!

Indeed! The abolition of the ſlave trade is certainly a very determinate object,—little leſs determinate than the circulation of the bible. Meſſrs. Wilberforce and Ramſey, &c. &c. who, about eighteen or twenty years ago, firſt intereſted the nation in that moſt important queſtion, were actuated by the pureſt motives: the object at which they aimed, conſidered in a moral and religious point of view, was in the higheſt degree praiſeworthy; but has this Suburban Clergyman been ſo very inattentive an obſerver of what has, ſince that period, paſſed in the empire, as to ſuppoſe that no deviation from that object ever occured in the many clubs and meetings for the abolition of the ſlave trade? Were no ſeeds of diſcontent with the conſtitution of church and ſtate ſown in the minds of thoſe, who, about 1792 and 1793, met every where, in clubs, for the purpoſe of petitioning parliament to extend the bleſſings of freedom to the negroes in the Weſt Indies? and was the public infallibly apprized of every thing that paſſed in ſuch meetings? But we need not preſs him with ſuch queſtions as theſe.

> Vice is a monſter of ſuch frightful mien,
> That to be hated needs but to be ſeen;

And if ſo, ſhe muſt be a monſter well depicted, and eaſily diſtinguiſhed. Yet he more than inſinuates that the *nature of vice* is not ſufficiently aſcertained to explain the views of thoſe who have aſſociated for its ſuppreſſion!

But we have other remarks to make on this writer's reaſoning. As we wiſh not to cavil, or quibble on *words*, we ſhall not aſk him what he means by the *authorized* tranſlation of the bible into *all* the languages of the United Kingdom; but we may ſurely aſk, ſince the object of the Britiſh and Foreign Bible Society is *not* the *promotion of Chriſtianity*, what the object of that ſociety *is*. The Country Clergyman had ſaid "be not deceived, my lord, with the notion that the *bare act of diſtributing Bibles is the act of diſſeminating the ſacred truth*;" and this obſervation has brought upon him a torrent of ridicule from his ſuburban brother (pp. 25, 26.) though that gentleman, as we have ſeen, expreſsly grants, *himſelf*, that a ſociety, of which the object was the *promotion of Chriſtianity*, would be liable to all the objections urged againſt the Bible Society! The object of that ſociety therefore is not, according to him, the promotion of Chriſtianity; and yet we ſuſpect that Lord Teignmouth and ſome of the members of the governing committee dreamed of no other object, when they entered on the offices which they now fill. But if this be really the caſe, is it not true, as the Country Clergyman contends, "that the object of the Society is not to be

known from its public declaration in print;" and that the church members of it have one object in view, and the diſſenting members another?

That the heterogeneous members of the Britiſh and Foreign Bible Society have in reality different objects in view, the Country Clergyman believes, and appeals to hiſtory and experience as the grounds of his belief.

"Miſtake me not, my lord, as intending to deny the poſſibility of any *ſort or degree* of union among certain deſcriptions of perſons compoſing the ſociety. This, I am ſure, would be to deny that which authentic hiſtories have abundantly proved to be true. I am perfectly aware, that all the various and diſcordant tribes of diſſenters from the church of England may unite, from the Papiſt down to the Quaker; for they frequently have, and frequently do unite *againſt* the church. *Many times have they conſulted together with one conſent, and have been confederate againſt the church*, ſaying, *let us take to ourſelves the houſes of God in poſſeſſion.* But when was it ever known that they have united *with* the church? Shew me the hiſtory, lay your finger upon the page, and ſay, my lord, *when*, *where*, and upon what *occaſion* did they ever unite *with* the church, for any important and righteous deſign. I muſt be ſatisfied upon this point; I muſt requeſt ſome fair example and precedent, to prove that the thing is neither impoſſible nor improbable, before it can be ever prudent to liſten to your lordſhip's propoſal!"—(Addreſs, pp. 17, 18.)

That ſome of theſe expreſſions are unguarded we readily admit; but had the Suburban quoted the whole paragraph, he could hardly have ventured, bold as he is, to reply by the following declamation, which is not more triumphant in ſound, than in ſenſe it is foreign to the purpoſe.

"Here, Sir, you throw out a challenge, which, with his lordſhip's permiſſion, I am willing to accept. I will ſhew you the hiſtory of ſuch union as you indirectly deny: I will lay my finger on the page, and ſay *when*, and *where*, and upon what *occaſion*, the different tribes of diſſenters *did* unite with the church for an important and righteous deſign. The *hiſtory*, then, to which I refer, is that portion of our country's annals which commenced with the autumn of 1803, and which is not yet completed. The *page* upon which I lay my finger is that which diſplays the voluntary erection of a national force; in which, if one feature was more illuſtrious than another, it was the magnanimity with which the ſubjects of the ſame government agreed *to put away all rancour of religious diſſention*, and to unite in the proſecution of that *righteous* and *important* deſign in which they had embarked, *notwithſtanding their differences upon points of doubtful opinion, and in the forms of external worſhip.* Let the Country Clergyman peruſe this awful yet luminous page of our hiſtory; let him weigh well the danger which threatened the throne, the church, and the nation; let him read in thoſe diſcourſes which

gratitude will not allow us to forget, how that danger was proclaimed by preachers of every denomination; let him walk through the land, in the length of it and the breadth of it, and see how many myriads were added to the national force by those powerful and seasonable appeals to the feelings, the conscience, and the spirit of Britons; and he will want, I think, no other *example and precedent* to prove that an union of the various tribes of dissenters WITH the church of England, for an important and righteous design, *is neither impossible nor improbable.*"—(pp. 37, 38.)

We cannot answer for the Country Clergyman, but we have ourselves read with some attention the awful and luminous page which is here pointed out to us; and we still want an example and precedent very different from any thing recorded in it to prove, that a union of the various tribes of dissenters with the *church* of England for any important design is probable. Our reason is simply this, that the union appealed to by the Suburban Clergyman is *not* a union of the various *tribes* of *dissenters* with the *church* of England; but a union of the various tribes of *British subjects* (all of whom, whatever be their religious opinions, value their own lives, liberty, and property), to repel from their country the threatened invasion of a ferocious foe. The bond of their union, we believe to be *not* their having "agreed to put away all rancour of religious dissention," for daily experience proves that they have agreed to no such thing, but the conviction of every individual among them, that his *own interest and safety* are at stake; that the self-created emperor of the French would not spare the *conventicle* more than the *cathedral;* and that he would convert the British empire into a *republic, one and indivisible.*

In our opinion, and we are persuaded in the opinion of every true friend to the constitution, the throne, the church, and the nation were at least in as great danger in the autumn and winter of 1793, as they have been at any period since. Will the Suburban Clergyman lay his hand on his heart, and say, in the presence of that God who both hears and sees him, that the various tribes of dissenters *then* united as cordially with the church of England as he says they did in the *autumn of* 1803; or that they will continue united with her as at present, if the French people shall shake off the foreign yoke of despotism under which they now groan, and place themselves under a republican government, composed of representatives from the several departments? Whatever answer he may be disposed to give to these questions, we beg leave to inform him, that it belongs *not* to the church, but to the *civil power* to watch over the *lives, liberties,* and *property* of the people,

people, and to protect them both from *foreign* and from *domestic* foes; whilst it is the great duty neither of the *civil power*, nor of any *self-constituted society*, but of the *church*, to watch over the purity of the scriptures, for to her, and not to the rulers of this world, have been "committed the oracles of God." As this implies an authority in the church, which other societies may not lawfully usurp, perhaps, with the Country Clergyman, we may be accused of Popery; but the accusation will come with no good grace from the Suburban Clergyman, who, if he be indeed a priest of the church of England, hath subscribed the article which declares that "the church hath authority in controversies of faith; and that she is a witness and keeper of holy writ;" which seems to imply that she *only*, and those to whom in that instance she has *delegated her authority*, have a right to distribute bibles through the country.

On the whole, we cannot help still inclining much more to the cause of the Country Clergyman than that of his Suburban brother; though it appears to us that the difference at present subsisting between them might be easily compromised, and a constitution given to the society, to which neither could possibly object. The Suburban Clergyman contends that the object of the society is so specific, that no difference can ever arise among the members of the governing committee, either about its nature, or about the proper method of carrying it into effect. This being the case, it cannot be of the smallest importance to him and those who think as he does, of what communion the members of that committee be, provided they be men of integrity, actuated by some portion of Christian zeal. Let it be enacted, therefore, in a general meeting, that the committee shall consist *wholly* of members of the church of England; that the Archbishop of Canterbury shall be requested to become perpetual president, with power to appoint a vice-president; and that as many of the bishops and other dignitaries as are willing to accept of the office, and have qualified themselves by the proper subscription, be active members; and we will venture to say that not only the Country Clergyman who wrote the address, but hundreds of others, who now discourage the society, will, with zeal according to knowledge, contribute their aid to forward its designs. There are, however, many pious Christians who will be satisfied with less than this—with what indeed the Suburban Clergyman cannot consistently refuse to grant. He admits that about four-fifths of the inhabitants of England are professed members of the established church. Equity therefore seems to require, even on his own principles, that four-fifths of the

governing committee of the Britiſh and Foreign Bible Society be likewiſe members of the eſtabliſhed church; and if ſuch a committee be appointed, with the primate as preſident, and as many biſhops as poſſible members, the treaſurer will, doubtleſs, receive many guineas which he cannot reaſonably look for ſo long as the ſociety ſhall be conſtituted as at preſent.

ART. LXXXVI. *A Poem on the Reſtoration of Learning in the Eaſt, which obtained Mr. Buchanan's Prize. By Charles Grant, M.A. Fellow of Magdalen College.* 4to. pp. 29. Price 3s. 6d. Deighton, Cambridge; Cadell and Davies, London. 1805.

THE ſubject of the preſent poem is the Reſtoration of Learning in the Eaſt, and the author has taken the full range which ſuch a ſubject allowed. He appears, at leaſt, not to have been afraid of his argument; but with what ability he has commanded it, may be more eaſily determined, when we have taken a view of its diſpoſition. This we ſhall give in his own words.

"1. The *firſt* part of the poem deſcribes the degraded ſtate of Hindoo literature, during the latter part of the 17th century. The ſhocks which learning ſuſtained from the perſecuting bigotry of Aurengzebe, the irruption of Nadir Shah, and the inteſtine diviſions to which that irruption gave riſe, are particularly noticed.

"2. A tranſition is then made to the antient ſplendour of Hindoo literature during the period when India was governed by her native kings. The earlieſt age of authentic Indian hiſtory is brought into review; ſome account is given of the poetry and philoſophy of Vyaſa, which diſtinguiſhed ſucceeding times; and this part cloſes with a reference to the laſt brilliant æra of India, when the poet Calidaſa flouriſhed.

"3. Laſtly, The revival of learning on the banks of the Ganges, under the auſpices of the Engliſh, and particularly of the Aſiatic Society, is celebrated. The poem concludes with anticipating the diffuſion of the arts, the ſciences, and the religion of Great Britain throughout the Eaſt."

Such is the outline of this poem; and it cannot be denied to be noble and claſſical. It may be ſaid indeed that the reſtoration of learning in the Eaſt fills too ſmall a ſpace in the work, the larger portion being devoted to the deſcription of former greatneſs, and the cauſes of its overthrow. But it ſhould be remembered that the action of a poem need not and ought not to be confined to the ſingle event on which it may be ſaid to hinge, and its unity is ſufficiently preſerved if all the parts have a natural reference to the ultimate object; that by the very terms of this queſtion, "the *reſtoration* of learning,"

ing," an allusion was directly made to its former establishment, of which the poet was entitled to take advantage; and that, in truth, the prospects of Hindostan could not be exhibited in all their glory without contrasting them with her present degradation, nor that degradation fully felt without being heightened by the picture of her ancient splendour. Some doubts may yet remain as to the portions which each should occupy; but in such a case to count lines would be mere Zoilism, and a moderate excess (though it should be admitted) may well be rescued from censure by the merit of the parts excepted against.

But whatever be the excellence or defects of the plan, we confess we have never met with a poem of equal length which exhibits so much variety in its beauties, or from which we could select so many striking passages. Some of these, it must be owned, are in the highest strain of sublimity, others are remarkable for their moral dignity, nor are specimens wanting of pathos and luxuriant tenderness. But the characteristic feature of the poem is a certain chastised grandeur; a stream of rich thought and elevated diction runs through it, some times mournful, at others gay, and in one or two instances rough and rapid; yet always majestic, always commanding. It would be easy to extract distinct specimens of the different styles we have mentioned, as well as of many others, but we shall content ourselves with referring to those which follow: the speech of Vyasa; the moral lines from the top of the 19th page; the march of Nadir; the rich passage which closes the second part, beginning "Hail happy years;" the first twelve lines on Mr. Mackenzie; the description of Vyasa reclining on the banks of the Ganges; the last lines of the 25th and whole of the 26th page. We have arranged these passages in the order of excellence which we think they maintain; they certainly are alone sufficient to raise this poem much above the common level; and we cannot help adding, that he who finds himself unable to admire all or any of these, whatever be his other intellectual faculties, may be assured he was born without imagination. Of these, however, we consider the speech of Vyasa as decidedly the most sublime; and though not disposed to swell with quotations the review of a poem which we must presume our readers are acquainted with in the original, yet we cannot deny ourselves the pleasure of transcribing a few of those lines. The philosopher is supposed to have just discovered that all the objects of sense are impressed on our minds by the continued agency of the Supreme Being, that they have no independent existence whatsoever, and would instantly vanish if his arm were withdrawn. Overwhelmed

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by the grandeur of this diſcovery, and loſt in the contemplation of the Supreme Being, after ſome fine lines at the opening, he proceeds in the following ſtrains:

"Stupendous Eſſence! obvious, yet unknown;
For ever multiplied, for ever One.
I feel thee not, yet touch on every ſide;
See not, yet follow where thy footſteps guide;
Hear not thy voice, yet own its myſtic power,
In breathing ſilence of the midnight hour.
Oh! what art thou? ſince all this burſting ſcene,
Unnumbered iſles, and countleſs waves between;
This fabric huge, on floating pillars rais'd,
With ſuns and fiery elements emblaz'd;
And thy own pedma, roſeate flower of light,
Emblem and cradle of creative night,
Live only on thy ſleepleſs eye reclin'd,
Emboſom'd deep in the abyſs of mind:
Cloſe but th' all-ſeeing eye, no beauty burns;
Unfold, and all the Univerſe returns."

Of this paſſage it may be ſaid, as of the more awful exhibitions of nature, that he who is not ſeized at once by its greatneſs, will never be taught to feel it by the moſt laboured criticiſm. And here we muſt be allowed to pauſe, while we offer a few remarks on the ſubject now before us. Without profeſſing ourſelves advocates of the Berkleian, or any other ſyſtem of metaphyſics, we muſt obſerve that none has received a leſs liberal treatment from mankind. Of others, men do not ſcruple to confeſs their ignorance, and leave them to their merits; but thoſe who are too idle to read, or too dull to apprehend the arguments of Biſhop Berkley, feel no ſhame in ridiculing a theory which they either have never examined at all, or by their own admiſſion have examined in vain. The conduct of Socrates was different, in a caſe familiar to our readers, but his caution and diffidence are leſs frequently copied than admired. Yet the reaſoning of the Berkleian is at leaſt plauſible, and ſurely not quite unintelligible. The materialiſt aſſerts that the mind receives impreſſions from things without, through the medium of the ſenſes; and theſe impreſſions he terms ideas, perceptions, or what you will. Be it ſo: the impreſſion is one thing, and the cauſe of the impreſſion is another; but the mind notices only the impreſſions made upon it, and not the material body which you ſay cauſes the impreſſion. The ſenſes, then, afford no evidence of the exiſtence of material bodies, for by the ſenſes they are never perceived. Is this true or falſe? If true, then the exiſtence of a material world can be proved only by the deductions of

reaſon

reaſon, as neceſſary to produce ſuch impreſſions; for the ſenſes perceive but the impreſſions themſelves. If falſe, let ſome ſlip be ſhewn in the inferences, for we argue ex conceſſis.—Again: the eye admits only colours, the ear ſounds, the noſe odours, and the palate taſtes: theſe are all ſecondary qualities, and Mr. Locke will prove that ſecondary qualities have no exiſtence independent of the mind: as to the perceptions which are *felt*, or received through the ſenſe of feeling, it is evident they can only exiſt in a ſenſible ſubject, and matter is confeſſed to be inſenſible. The ſenſes, then, take no cognizance of matter; its exiſtence muſt be proved by reaſon. With reſpect to this proof, it may be obſerved, that none ever has been offered; that in order to ſhew the exiſtence of a material world to be neceſſary, it ſhould firſt be ſhewn that the impreſſions perceived by our minds cannot be excited without it; whereas, even admitting its exiſtence, no one can ſhew the connexion between matter as a cauſe and the ideas it is ſuppoſed to occaſion. That therefore if it were poſſible to conceive the nature of ſuch a ſubſtance, we muſt allow it to be uſeleſs; and that, in truth, it is impoſſible to form any conception of a material thing deſtitute of all ſenſible qualities, ſince it muſt of courſe be *eſſentially* different from every thing with which we are acquainted. To which may be added, that the greateſt philoſophers of Greece confeſſed its exiſtence was only to be ſhewn λογισμῳ τινι νοθῳ, by a ſort of ſpurious reaſoning, which amounts to no reaſoning at all. In anſwer to all this, the diſciple of Dr. Reid replies, we cannot indeed prove a material world, nor is it neceſſary; the thing is ſelf-evident. What is only dogmatically aſſerted, may be dogmatically denied: but how is it ſelf-evident? by the ſenſes? theſe we have ſhewn notice only the perceptions, and not the ſuppoſed cauſe of thoſe perceptions. By the deductions of reaſon? then cannot it be ſelf-evident. Beſides, whether we look at a tulip in a parterre or a picture, the image received by the eye is the ſame; yet in one caſe it muſt be ſelf-evident that the real, in the other that the painted flower exiſts without the mind; which is abſurd.—Many other ſimilar arguments might be urged, but we do not profeſs to be advocates of this theory, further than to ſhew the precipitation of thoſe who ridicule it unexamined. Yet Biſhop Berkley, it has been ſaid, denies the evidence of the ſenſes. Surely it would be more juſt to ſay, that, as to external things, he admits their evidence only. He has been accuſed of ſcepticiſm, but his followers ſay he demonſtrates; and even his enemies, if they will read, muſt admit he *affirms*. His ſyſtem has been arraigned as pregnant with dangerous conſequences; we know but of two which are likely to follow its adoption;

adoption; firſt, the refutation of Atheiſts, who have always reſorted to materialiſm as their laſt hold; ſecondly, the more perfect and practical belief in the continual agency of that awful Being, who, in the language of a heathen, is "quodcunque vides, quocunque moveris." Let his adverſaries ſay which of theſe they will call dangerous. The theory of Biſhop Berkley repreſents us as moving in a theatre of wonders, where the Almighty magician commands by his ſpell the awful viſion that ſurrounds us; it repreſents us as the objects of his conſtant attention, who miniſters to every want, pours rapture through every ſenſe, and ſtrings our limbs for action. Surely we may ſay, with the Italian proverb, "If this be not true, it is at leaſt a happy invention." Many of theſe obſervations will be familiar to thoſe who are acquainted with this ſchool of philoſophy: we have only introduced them in order to repel the prejudices too generally entertained againſt it, and in hopes that they may meet the eyes of ſome who will not take the trouble to conſult the writings of its great founder.—But to return to the poem under review. The following lines afford a fair though not a peculiarly favourable ſpecimen of Mr. Grant's ſtyle of thought and general compoſition: they are to be found towards the concluſion of the work, and are addreſſed to his native country:

"Let gentler arts awake at thy beheſt,
And ſcience ſoothe the Hindoo's mournful breaſt.
In vain has nature ſhed her gifts around,
For eye or ear, ſoft bloom or tuneful ſound;
Fruits of all hues in every grove diſplay'd,
And pour'd profuſe the tamarind's gorgeous ſhade;
What joy to him can ſong or ſhade afford,
Outcaſt ſo abject, by himſelf abhorr'd?
While chain'd to duſt, half ſtruggling, half reſign'd,
Sink to her fate the heav'n-deſcended mind,
Diſrob'd of all her lineaments ſublime,
The daring hope, whoſe glance outmeaſur'd time,
Warm paſſions to the voice of rapture ſtrung,
And conſcious thought, that told her whence ſhe ſprung.
At Brahma's ſtern decree, as ages roll,
New ſhapes of clay await th' immortal ſoul,
Darkling condemn'd thro' forms obſcene to prowl,
And ſwell the midnight melancholy howl:
Be thine the taſk, his drooping eye to cheer,
And elevate his hopes above this ſphere,
To brighter heav'ns than proud Sumeeru owns,
Tho' girt with Indra and his burning thrones,
Then ſhall he recogniſe the beams of day,
And fling at once the fourfold chain away.

"Thro'

Thro' every limb a ſudden life ſhall ſtart,
And ſudden pulſes ſpring about his heart,
Then all his deaden'd energies ſhall riſe,
And vindicate their title to the ſkies."

It has been ſaid that religious poetry is ſeldom ſucceſsful becauſe the ſubjects are too exalted to admit of elevation, and too awfully true to allow of ornament. With reſpect to *ſcriptural events*, this obſervation may be juſt; but had Young or Cowper never written, this paſſage and thoſe which follow it to the end of the poem are ſufficient to prove that Chriſtianity does not diſdain the aid of that ſublime and moral imagination which her precepts and promiſes are ſo admirably calculated to cheriſh. Surely every reader muſt catch the devotion of the poet, and breathe an ardent wiſh for the converſion of our Eaſtern dominions. However gloomy the appearances, we *muſt* hope that the day is not diſtant when Europe will give with joy that religion to the Eaſt. "Ηπερ μεγιστη γινεται σωτηρια," though, alas! we may add with the ſame poet, "Νυν δ' εχθρα παντα."

We ſhall at preſent extract only one other paſſage, as evidencing the brilliancy of the author's imagination. It is that which cloſes the ſecond diviſion of the poem.

"Hail happy years, when every lyre was ſtrung,
And every clime with mirth and muſic rung.
While Aſia's voice her Calidaſa bleſt,
Hark, kindred ſpirits anſwer'd from the weſt;
There all his lofty tones Lucretius gave,
And epic tranſport burſt on Mincio's wave,
While rov'd the matin bee o'er ſweeteſt flow'rs,
And all Hymettus bloom'd in Tibur's bow'rs.
Oh! could ſome god have rent the veil away,
And join'd in one the maſters of the lay.
Illuſtrious names! tho' breath'd the mutual tone,
In diſtant climes unknowing and unknown;
Yet haply by a viewleſs touch impell'd,
Your choral ſymphonies reſponſive ſwell'd;
And ſome ſpher'd ſeraph, by the ſong beguil'd,
Lean'd from his golden orb to hear, and ſmil'd."

Theſe lines have a ſlight blemiſh, but it is impoſſible to read them without feeling for a moment ſuſpended from the earth, reaching at one glance the ſeats of eaſtern and weſtern greatneſs, and liſtening to the awful ſtrains which ſwelled from either hemiſphere. No pictures touch the imagination more deeply than thoſe which concenter in one point great events performed in diſtant regions. The mind, chained down unwillingly to its preſent narrow ſphere of action, opens with

rapture on a wider field, and, contemplating at one view what nature had ſeparated in vain, ſwells with the idea of that freedom from locality which diſembodied ſpirits probably enjoy. This unexpected connexion of the ages of Auguſtus and Vicramadyta, which we are apt to conſider as poſſeſſing nothing in common, has an effect not unlike that which muſt have been felt by the two circumnavigators, who, ſetting out in oppoſite directions, found themſelves at the ſame point when they fancied they had been moſt diſtant.

With reſpect to the general character of this poem, ſome of its more prominent features have been already noticed. The plan is great and judicious; each part opening freely into that which ſucceeds it; and the whole ſo diſpoſed, that although two-thirds of the work are employed on the paſt glories or deſolation of India, every thing may be ſaid to tend towards one point, and ſwell the pomp of the concluſion.

Of the ſentiments we can ſay little; the ſubjects touched on afforded not much room for their introduction; but they are always ſuch as could be cheriſhed only by a virtuous mind. We may refer for ſpecimens to the laſt quatrain but one in page 23, and the ſtream of thought which runs through the following noble paſſage in the 19th, before alluded to:

> "Talents, tis true, gay, quick, and bright, has God
> To virtue oft denied, on vice beſtow'd;
> Juſt as fond nature lovelier colours flings
> To paint the inſect's than the eagle's wings;
> But of our ſouls the high-born loftier part,
> Th' ætherial energies that touch the heart,
> Conceptions ardent, lab'ring thought intenſe,
> Creative fancies, wild magnificence,
> With all the dread ſublimities of ſong,
> Theſe, virtue, theſe to thee alone belong;
> Theſe are celeſtial all, nor kindred hold
> With ought of ſordid or debaſing mould;
> Chill'd by the breath of vice their luſtre dies,
> And brighteſt burns when lighted at the ſkies,
> Like veſtal flames to pureſt boſoms giv'n,
> And kindled only by a ray from heav'n."

The ſentiment, however, here brought forward with ſo much dignity, muſt be owned to be rather captivating than correct; and he who had celebrated the devaſtations of Nadir and Aurengzebe could want no other arguments of the fallacy of his own reaſoning. It is true indeed that the ſenſual vices have a tendency to debaſe the talents, both national and individual; but we fear it is equally true, that the vices of the heart, if we may ſo term them, act even inverſely; and the triumph

triumph of the imperious paſſions, pride, hate, revenge, gives energy to the mental powers, by forcing them all into action. The view of life exhibited at the cloſe of the 24th page, is perhaps too dark; at leaſt we truſt the author will never find that picture realized in his own experience: yet it muſt be owned that gaiety is beſt ſecured by thoughtleſſneſs, and they whoſe obſervation has extended moſt widely, generally return, like the viſitors from the cave of Trophonius, with countenances ſerious at leaſt, if not gloomy. Images and metaphors, frequently highly poetical, yet not unfrequently open to animadverſion, are ſcattered profuſely through every part of the work; but of theſe it would be endleſs to furniſh examples. There is an originality in moſt of the ſimilies which is peculiarly ſtriking; ſuch are thoſe of the nightly wizard, page 2; the 3d couplet in page 6; the picture of the ninefold ſpheres, the draught of which, but not its application, is borrowed from Milton; one in the 18th page, and two in the paſſage above quoted from the 19th. The laſt of theſe is as perfect as the quickſilver of Young, or the gem and flower of Pope, and more claſſical than either. The language is rich, ſometimes even to fatiety; and the verſification, in general, extremely harmonious: it has, however, a penſive fall, which ſeems beſt adapted to the ſofter parts, as may be ſeen in the mournful picture of the ruin of Caſhmire, the deſcription of love in the 17th page, and the following affecting lines on Mr. Mackenzie:

> " Thou, too, had heav'n but liſten'd to our pray'r,
> Thou, too, Mackenzie, ſhould have brighten'd there;
> Oh early loſt! oh every hope betray'd!
> Oh dawn of glory op'ning but to fade!
> Pleas'd, we beheld thy early laurels bloom,
> Nor knew they wove a trophy for thy tomb;
> By Hoogley's banks, from kindred duſt how far,
> On thy cold ſtone looks down the eaſtern ſtar,
> Yet ſtill affection views thy aſhes near,
> The mould is precious, and that ſtone is dear;
> Her nightly thought ſurmounts the roaring wave,
> And weeps and watches round thy diſtant grave."

To all this we muſt in juſtice add, that the writer has an extenſive acquaintance with Indian hiſtory and literature, and introduces at times the imagery, with which he was thus furniſhed, with uncommon ſucceſs. Of this beauty the portrait of Vyaſa, in the 11th page, furniſhes by far the moſt perfect ſpecimen.

> " Myſterious theme! beneath the peipal ſhade,
> His aged limbs the rev'rend Brahmin laid;

Full on his brow the holy ointment glow'd,
The ſnow-white zennar o'er his ſhoulder flow'd,
The pointed cuſa deck'd his green retreat,
And Gange's billow kiſs'd his ſacred feet;
Serene he view'd the laughing ſcenes around,
Bright Magadh's vales with floating chawla crown'd,
The ſunſhine calm on Caſi's turrets ſhed,
And clouds repoſing on Heemala's head."

In truth, Mr. Grant is armed with all the panoply of poetry; and however the merits of his actual performance may be diminiſhed by its faults, that his powers and performance are great is certainly indiſputable.

Concerning the variety or magnitude of theſe faults, there will probably be great difference of opinion; as in a work crowded with ſo much imagery, what by one reader may be thought a beauty, will be conſidered as a blemiſh by another. Some faults, however, there are which muſt be obvious to every eye. Indeed, the author, either voluntarily or for want of time (of which we obſerve he complains in a note) has left ſeveral paſſages in an unfiniſhed ſtate, as if to ſhade the brighter parts of his production. If theſe omiſſions were unavoidable, we have only to lament it, and hope he will rectify them hereafter; but if intentional, we muſt proteſt at once againſt all wilful negligence, of which we can in no inſtance admit the propriety. Sameneſs, indeed, is tedious, but ſameneſs may ſurely be relieved without introducing deformity. In the works of nature there is an infinite variety both of form and colouring, yet the leaſt is as perfect as the greateſt, the mildeſt as the moſt brilliant. "Nunquam aliud *Natura*, aliud ſapientia decit." We ſhould be ſorry to ſuppoſe Mr. Grant could wiſh to ſanction, by his example, a practice which was the child of indolence, and of which indolence only can be proud

It unfortunately happens that the Introduction is one of the moſt defective parts of this Poem. Undoubtedly it contains many brilliant lines, of which the firſt ten on Aurengzebe, and the third couplet in p. 3. afford inſtances; but the whole of the firſt 78 lines bear ſtrongly the marks of haſte. This portion of the hiſtory is too much dilated, and the changes are too abrupt; we ſee the "diſjecti membra poetæ," but the parts do not harmonize or incorporate well together, and many of the lines might be omitted with advantage. As to the ſix, at leaſt, which follow the Pandeet's prayer, we muſt hope that Mr. Grant will on no account ſuffer them to appear in a future edition. The whole, indeed, of that part which now ſtands between "Fierce from his lair to lap the

blood of Kings," and the march of Nadir, requires great alteration. Even the cell of Aurengzebe, though finely worked up, occupies perhaps too much ſpace; as his actions, and not his preparation for action, are the ſubject to be exhibited. But the greateſt blot in this, or indeed in any part of the Poem, is yet unnoticed; we allude to the ſix firſt lines:

> " 'Shall theſe bright hours of rapture roll away,
> And mournful years their gloomy wings diſplay?
> Theſe beauteous realms ſhall tyrant war deface?
> And fierce oppreſſion cruſh my favour'd race?'
> Thus Gange's genius ſpoke, while yet ſublime
> With arts and muſick ſmil'd his native clime."

To open with a ſpeech is at leaſt ſufficiently bold, but to open with a ſpeech of interrogation is ſurely injudicious. The firſt is abrupt, becauſe the ſpeaker is unknown; and has no merit except where ſome effect is attempted by ruſhing into the midſt of the ſubject, which in the preſent caſe was intended, and ought to have been opened calmly. To the ſpeech, however, we do not object: but the interrogation deſtroys all compoſure in the beginning, becauſe no man ſo addreſſes himſelf till ſomething has arouſed him to a ſtrong feeling of grief or indignation; and at the ſame time increaſes the abruptneſs, ſince it ſuppoſes ſomething unknown to the reader to have previouſly paſſed in the mind of the unknown ſpeaker, by which theſe feelings were arouſed: to this may be added, that here the form of interrogation was quite unneceſſary. But the great blemiſh to which we allude, is, the groſs violation of that coſtume which Mr. Grant has in general ſo dexterouſly preſerved, by putting this ſpeech into the mouth of "Gange's Genius," an anomalous being, who is ſtrangely out of his element in a river of Bengal. We confeſs we are not often diſpoſed to favour the introduction of theſe airy agents. The ancient writers, indeed, found every ſpot occupied by its divine owner, and had therefore no difficulty in adopting the agency of dryads and ſea nymphs. In India, alſo, as the preſidency of local deities is univerſally believed, the Poet is entitled to take advantage of this branch of their mythology; but in both theſe inſtances the fiction is ſuſtained by the popular ſuperſtition. We too, partly in imitation of the claſſics, and partly from a love of that myſtery which attends all connection with the ſpiritual world, have peopled the groves with fairies and genii, the air with ſylphs, and the earth with gnomes; and theſe creatures of the fancy are admitted without reluctance to perform their little feats in lighter compoſitions. They are known to be fictitious, but

the fiction is tolerated becauſe it is pleaſing. But in graver works their introduction is rarely ſucceſsful—Incredulus odi; and nothing can deeply affect us, where we are not able for a moment to forget that it is all deluſion. Our pure ſyſtem of theology having introduced us to the knowledge of the higher world, the miniſtration only of thoſe ſpirits can be admitted, whoſe agency is conſiſtent with that knowledge. Dryden, therefore, was wiſe when he propoſed to entruſt the conduct of his action to the *guardian angels* of the countries which his epic was deſigned to celebrate. Perhaps the limits may be thus aſſigned; where the fancy only is to be delighted, the creatures of fancy may lawfully exerciſe their powers; this is the dominion of fiction, and every one is delighted with the machinery in Pope's Rape of the Lock; but where deeper emotions are to be excited, the affections rouſed, the paſſions kindled, or the reaſon commanded, truth muſt be rigidly adhered to. Thus every reader would be diſguſted if a genius preſiding over the Paraclete had been introduced into the Eloiſa to Abelard; yet. "In each low voice a *ſpirit* ſeems to call," we are not offended: but the firſt is a local deity whoſe exiſtence cannot be credited. In the ſame manner Milton loſes all power over our paſſions when Hippotades and Panope are called in; and upon the ſame principle it may be doubted, whether the agency of the gnomes in Mr. Sargent's beautiful drama of The Mine is ſtrictly defenſible. Had, therefore, the ſcene of Mr. Grant's poem been laid in Europe, we ſhould ſtrongly have objected to this paſſage; but in the preſent caſe the impropriety is aggravated by its obvious incongruity with the mythology of the country; this is "Delphinum ſylvis appingere, fluctibus aprum." Let the poetical deities of India preſerve, at leaſt, *their* dominions inviolate from European invaders. The Genius of the Ganges is of far too mean a parentage to be introduced into the company of Surya and Cama.

In paſſing onward through the poem we meet with no defective paſſage of any length, till we arrive at the opening of the third diviſion: but before we proceed to this, we muſt pauſe again for a moment on the 13th and 14th pages. And here we have an opportunity of introducing our readers to a ſtyle of poetry very different from thoſe which have been already exhibited. The following paſſage ſucceeds the ſpeech of Vyaſa, part of which has been above quoted.

> "Perhaps, by ſlow gradations, to this end
> All ſyſtems of belief unconſcious tend,
> Which teach, the univerſe of nature ſwarms
> With Gods ſubordinate thro' endleſs forms;

And

And every object uſeful, bright, malign,
Of ſome peculiar is the care or ſhrine.
Aſk the poor Hindoo if material things
Exiſt, he tells you their exiſtence ſprings
From mind within, which prompts, protects, provides,
And moulds their beauties, or their terrors guides;
Blooms the red flowret? Durva bluſhes there;
Flaſh lightnings fierce? dread Indra fills the air;
The morning wakes, and high the white wave ſwells,
This Surya brightens, Ganga that impells.
Thus in each part of the material ſcene,
He owns that matter leans on mind unſeen,
And in each object views ſome God portray'd,
This all in all, that but empty ſhade;
The mind extinct, its ſhadows too muſt flee,
And all the univerſe forget to be.
But when the ſage is taught theſe Gods to deem
The pow'rs perſonified of one ſupreme,
He not deſtroys their functions, but transfers,
Their titles changes, not their characters;
Content for many one great cauſe t'adore,
He now calls attributes what Gods before;
But ſtill unchang'd, this principle retains,
Mind ever preſent in all matter reigns;
His creed the ſame, whate'er that mind he call,
In each impriſon'd or diffus'd thro' all.
Still of this whole each portion every hour
Aſks inſtant energies of local pow'r.
If in himſelf the infinite compriſe,
The varying pow'rs of countleſs Deities,
Say, ſhould not he, with equal eaſe as they,
Thro' objects infinite thoſe pow'rs diſplay.

Of this metaphyſical ſpeculation, it is only juſtice to add, that the argument is extremely ingenious, and the language in which it is clothed, rich and appropriate. Yet both the ſpeech and ſubſequent reaſoning ſeem at firſt ſight open to objections, which a little conſideration is neceſſary to repel. It may be ſaid that the author was miſtaken in ſuppoſing the tenets of Berkley and Vyaſa to be the ſame, and that when he talks of "Matter living only on the ſleepleſs eye of the Almighty," and ſays in the next page, that "Mind ever preſent in all matter reigns," he alludes to a theory new, at leaſt, if not unintelligible. But it muſt be obſerved, that the diſcovery of Vyaſa is twofold, the one ſpringing from the other, and each fully recognized by the Biſhop of Cloyne. The firſt is, that the objects which ſurround us exiſt only as they are perceived by intelligent minds: The ſecond, that theſe objects are all continually impreſſed by the energy of the Supreme Being. Theſe

two truths, thus intimately connected, the Poet does not ſeparate with the analytical accuracy of a ſchoolman, but blends them boldly together with the ardour of an imagination able to graſp the whole. The firſt is kept principally in view throughout the ſpeech; but the philoſopher, loſt in the grandeur of his diſcovery, forgets for a moment all inferior orders of beings, or conſiders them as involved in their great original, and, aſcending to the fountain of the ſpiritual world, ſees all matter exiſting alone (where indeed it does alone permanently exiſt) in the mind of the Creator. The metaphyſical reaſoning which ſucceeds, has reference principally to the ſecond poſition; the difficulty being this, how a ſyſtem of degraded Polytheiſm ſhould lead up to a theory in which one God only is acknowledged, and that Deity repreſented as inceſſantly acting without the intervention of ſecond cauſes. With the former part of the diſcovery, as to the real nature of material objects, Polytheiſm has no connection.—But to proceed. To the eulogy on Sir William Jones we have the ſame objections to offer as to the introductory parts; that it is too much extended. Four lines at the top of the 21ſt page may certainly be omitted; and even the ſix laſt, though very perfect in their kind, are in ſome degree a repetition of what had before been mentioned. The character of Sir William, as a man, was ſo amiable, that we ſhould be ſorry to confine his panegyriſt too rigidly; yet, it muſt be remembered, that his achievements in Indian literature, and not his moral virtues, connect him with the preſent ſubject. Thoſe achievements, however, are diſplayed with great dignity, and the viſion of the 21ſt page is nobly imagined. The epiſode on Mr. Mackenzie, like Æneas in the arms of Venus, is protected from the ſhafts of criticiſm by its inimitable beauty. There is "a grace beyond the reach of art." There are features, which though not in exact ſymmetry, are ſo winningly expreſſive, that every eye muſt be delighted. Yet, if it be not thought profane to touch ſo fair a temple, conſecrated by its own beauty and the aſhes of him to whom it is erected, we ſhould whiſper a wiſh that this digreſſion had been rather ſhorter, and had found ſome concluſion from which the return might have been more eaſy. Could not Mr. Grant have introduced ſome lines after the delicious couplet, "Her nightly thought, &c." expreſſive of the rapture with which his friend would have witneſſed, and the ardour with which he accelerated the proſpects now opening on India. We ſhould be ſorry to ſacrifice the parting ſcene on the Thames, or even the ſadly-pleaſing picture of human miſery; yet it muſt be owned the epiſode is long, and retires continually farther and

farther

farther from the ſubjects which had preceded it. The greater part of the next page alſo, and particularly the 8th and 10th couplets, will bear reviſion.

In addition to theſe larger ſhades, many leſſer blemiſhes may be pointed out; where either the verſe is weak, the image defective, or the metaphor overwrought. Of theſe it would be eaſy to ſelect inſtances, but the office is invidious, and, conſidering the length of the poem, they are by no means numerous. We are aware, alſo, that ſome will object to the ſtyle of the ornaments and verſification in general, as too luſcious; but to this it may be replied, that here the poet has only "held the mirror up to nature," as oriental ſcenes required to be diſplayed in oriental magnificence. The nymphs of Greece or Italy may appear in ſimple apparel, but the Queen of the Eaſt muſt be ſeated on a throne, and robed in royal grandeur.

As we have dwelt long on the defects of this poem, (longer indeed than we at firſt intended) it is but candid to ſay, that had we attempted to particularize the beauties with equal minuteneſs, our obſervations would have filled a much larger ſpace. This, however, was impoſſible. Our cenſures have been offered with freedom, yet we hope without betraying either captiouſneſs or diſreſpect; and it is with equal pleaſure and ſincerity we add, that after the moſt liberal abatement, on the ground of defective paſſages, this poem muſt ſtill be confeſſed to be a great work, and (ſtill more incontrovertibly) the work of a great mind. The faults which it exhibits, though they may in ſome degree reduce its ſtandard of excellence, do not at all affect the eſtimate we are led to make of its author's talents; they are the faults not of poverty, but of wealth; not of *jejunneſs*, but redundancy of imagination. In truth, Mr. Grant's powers are of the firſt claſs; his underſtanding appears to be capacious and exalted, diſciplined in claſſical literature, and enriched with a variety of knowledge. The compoſition is written throughout in a high ſtrain both of thought and language, and in ſome parts aſcends even to the ſublimity of Milton, and moral dignity of Pope; while in others it may with juſtice be ſaid to rival the ſoft and ſoothing melancholy of Goldſmith. Having ſaid this, we need hardly add, that we recommend it to the attentive peruſal of all our readers; with this ſingular exhortation, in caſe they ſhould be at firſt diſappointed, to perſevere till they are pleaſed. Yet we have ſeveral reaſons for thinking that this poem may not immediately attain that ſhare of general popularity to which its merits entitle it. Unhappily for the author, the introduction is peculiarly defective; and ſome who read

read only from curiosity, will never proceed beyond the third page; while others, displeased on their first acquaintance, though they may not throw it aside, will never examine it with sufficient attention to overcome the prejudices they have too hastily conceived. We feel the influence of first impressions powerfully in all things, but above all, in judging of those wherein our estimate is formed not according to the cool dictates of reason, but the capricious decisions of taste and feeling. Besides, the novelty of the subject, and abundance of historical and mythological allusions, will prove another obstacle to its favourable reception; for the works of imagination are in general read only for amusement, and mankind expect to purchase pleasure at an easy rate. The display of oriental names and characters, it must be owned, at first appears formidable, and many a reader may, perhaps, be repulsed by the march of Nadir, as many a student never crosses the fifth proposition of Euclid; yet a little attention would familiarize them with the subject, and then those very allusions, which at first alarmed their indolence, will enhance their delight in a much greater proportion. There remain, however, yet other circumstances, which we consider as even more adverse to this poem, than those already mentioned. These are to be found partly in the natural talents of mankind, and partly in the taste of the present day. Johnson once said to a gentleman with whom he was disputing, "Sir, I have found you an argument, but am not bound to find you an understanding." Perhaps Mr. Grant might with equal justice say to some of his readers, "I have found you poetry, but am not bound to find you imaginations capable of enjoying it." It is certainly true, that fancy, though a much humbler faculty, is one more frequently possessed in a high state of perfection than imagination; for although scarce ten orators and poets appear in a century, hundreds may be found who can keep the table in a roar with lively sallies, and a ludicrous combination of ideas: and thus it happens that minor poets are read with avidity, while Milton is admired and neglected. But, beyond this, the present disposition of the public is by no means suited to the style of poetry with which they are here presented. This disposition varies with different descriptions of readers; a considerable portion of the female literati, with some of their male admirers, can be delighted only with little nosegays of artificial sweets; ballads that are plaintive and melodious, or sonnets spangled with the most tinselled ornaments. Others are disgusted with such meretricious beauty, and captivated by the charms of moral simplicity; with these Cowper is the universal favourite; and

and their ears are ſo accuſtomed to his eaſy and elegant verſification, which is read (as in truth it was written) with little labour, that they become habitually in love with his humility, and are rather offended then elevated by a writer who diſplays much energy of ſentiment or pomp of diction. A third claſs remains, men of cloſe thought and logical underſtandings, who are diſpoſed to treat the poets, ſimple and ornamental, with equal neglect; but though they are quick to diſcern faults, they are not, perhaps, equally able to appreciate or willing to admit the claims of real genius. To all theſe we can only ſay with Perſius,

> Mille hominum ſpecies, et rerum diſcolor uſus,
> Velle ſuum cuique eſt, nec voto vivitur uno.

We have received great pleaſure from the repeated peruſal of this poem, and cannot but feel ſome ſurpriſe if others ſhould not. But taſte has long been declared to be without the limits of diſputation. Should, however, our apprehenſions in any degree be verified, Mr. Grant may have ſome ſatisfaction in remembering that Cowley, and not Milton, was the favorite of the ſeventeenth century; yet Milton's duration will be coeval with the Engliſh language, while all the wit and learning of Cowley, already ſcarce reſcue him from oblivion. With the former, Mr. Grant has this, at leaſt, in common, that he has not condeſcended to ſecure applauſe by courting the vitiated taſte of the public; but has made a generous effort to reſcue poetry from her preſent degradation, by furniſhing a ſpecimen of claſſical ſublimity, which does equal honour to his talents and attainments.

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